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The Chronicle of the London
Missionary Society



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Missionary Magazine

AND

CHRONICLE.

SPECIAL PUBLIC MEETING ON BEHALF OF MADAGASCAR.

A SPECIAL MEETING on behalf of the Missions of the London Missionary Society in Madagascar, was held on Tuesday Evening, February 17th, in Freemason's Hall. The chair was taken at half-past six by the Right Hon. the Earl of Shaftesbury, K.G. The large Hall was well filled.

The proceedings were opened by the singing of the hymn, "All hail the power of Jesus' Name," after which prayer was offered by the Rev. A. McMillan.

The REV. DR. TIDMAN said,—My Lord, I am instructed by the Directors to present to this Meeting a very brief statement of the history, operations, and prospects of the Society's Mission in Madagascar. It will occupy, I hope, not more than fifteen minutes, and as it extends over forty-five years, you will not think that excessive.

BRIEF HISTORICAL STATEMENT OF THE MISSION.

Among the earliest enterprises contemplated by the Fathers and Founders of the London Missionary Society, the introduction of the Gospel into the Island of Madagascar was one of the most important. The population of the country exceeding *Four Millions*, the debasing and cruel character of the prevalent superstition, the degradation and social wretchedness of vast masses of the people, all combined to present the most urgent claims for the exercise of Christian zeal and mercy; and five and forty years since they commenced the efforts which they had long before contemplated for carrying into effect this benevolent design.

In the month of March, 1819, Messrs. Bevan and Jones, Agents of the Society, landed in the Island, with a view to permanent labour; but, within a few weeks the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease as to be compelled for a season to return to Mauritius.

Undismayed, however, by these calamities, Mr. Jones, who had in the meantime been joined by Mr. Griffiths, proceeded, in the autumn of the following year, to Madagascar, and through the kind offices of the British Resident, they were per-

mitted to settle at Antananarivo, the capital, with the entire approval of Radama the King.

Encouraged by the favourable intimations of Divine Providence, the Directors made vigorous efforts to extend their labours, and, from the year 1818 to 1828, they sent to Madagascar *fourteen* labourers, consisting of six ordained Missionaries, two Missionary printers, and six Missionary artisans.

But, at the expiration of eight years from the establishment of the Mission, Radama, who had proved its active and faithful friend, died, and he was succeeded by the late Queen, whose reign of cruelty and terror extended to the month of August, 1861.

During the fifteen years of their residence in Madagascar, the Missionaries laboured with unwearied diligence and zeal; and the results of these labours must command our highest admiration. The number of *Schools* they established amounted to nearly 100, containing 4000 scholars; more than 10,000 children passed through these schools, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among the people, who acquired the art of reading without attendance on the Schools. Two *large congregations* were formed at the capital; and nearly two hundred persons, on a profession of their faith, were admitted to *Church-fellowship*. *Preaching stations* were established, also, in several towns and villages, at a distance from the capital; and many services were held weekly at the dwellings of the native Christians. Two *Printing-presses*, sent out by the Society, were in constant operation, and besides *School books* and *Tracts*, printed and put into circulation, a *Dictionary of the Language* was prepared and printed in two volumes. Above all, the whole of the *Scriptures of the Old and New Testaments* were translated, corrected, and printed in the *Native language*—a language which had been first reduced to a written form by the labours of the translators.

Towards the close of 1834 the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian instruction was prohibited in the schools; the congregations dispersed; the observance of Christian ordinances strictly prohibited; and even the possession of the Sacred Scriptures was attended with heavy penalties. And, as an aggravation of all their other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

During the quarter of a century following the expulsion of the Missionaries, direct communication with the Christians in the capital was very difficult and perilous. Nevertheless, letters were occasionally exchanged with the sufferers, and in the year 1838 six Christian refugees escaped to Mauritius, and subsequently visited England, where they were most kindly entertained by the Directors and friends of the Society. They returned to Mauritius in the year 1841, where they found a home with not a few of their Christian brethren who had also sought a refuge in that island.

In the years 1853-54, and 1856, the Rev. William Ellis, at the request of the Directors visited Madagascar, and on the last occasion he was permitted to remain a month in the Capital, where he had frequent opportunity of intercourse with the native Christians with their pastors and teachers, and afforded them much useful counsel and encouragement under their heavy sorrows.

A graphic and affecting picture is given of the sufferings of the Malagasy Christians in the following extract of a letter from one of their number, in which he describes his own personal and domestic afflictions, but it is equally applicable to multitudes of persecuted believers. The letter was addressed to Mrs. Johns, the widow of a faithful Missionary, who formerly laboured in the Island:—

“BELOVED MOTHER—When I lay hold on this paper, and pen and ink, to write to you, my heart and all within me is moved. I have much to say to you. I wish to tell you of the sorrows that have befallen us. Very great was the persecution which drove us into the wilderness. They sought to put me to death. I was accused of praying to the ancestors of the English, and also of teaching the people to do so. They sent officers, and many besides, to take me up, and they took all the people they found in my house, and my wife Rabodo also. My children, servants, and everything I had in my house, they took away as a forfeit to the Queen. They bound my wife Rabodo, and flogged her from morning until night, to make her tell who were her companions. She fainted, and they left her to recover a little, and then flogged her again. But she refused to give up the names of any, so that they were astonished, and said, ‘*She is a Christian, indeed.*’ Failing to get her to tell who were her associates, they put a heavy ring round her neck and round each ankle. They also fastened these rings together by heavy iron chains, from the neck to the ankles, and then bound her to four more Christians. Five others were also bound together; and there was a third party of sixteen also bound together. Every Sabbath day, for seven months, they placed these three parties before the people, that they might see how they were punished for keeping holy the Lord’s Day. At the end of the seven months they separated them, and sent five to the east; of these, two died, and three still remain. The other party of five they sent to the north; of these, four died, and one only remains; and the sixteen they sent to the west; of these, five died, and eleven remain. My wife Rabodo was among those they sent to the west. She was left in bonds, and died on the 4th of March, 1859. Yes, she died in her chains; her works follow her. They pursued me for four years and three months, seeking to put me to death; but the Lord watches over the afflicted, and will not give the enemy to rejoice over them. My children they have sold into slavery, and my property they have taken; so that I have now no house to dwell in or land to live upon. What has befallen me is too hard for nature; but precious are the riches in Christ, and in Him light are the sorrows of earth.”

The Rev. William Ellis, during his visit in the year 1856, collected much authentic information respecting the faithful confessors and heroic martyrs of Madagascar, of which the following is a concise summary.

The first Christian martyr suffered in 1837, and the second in the following year. Three or four years afterwards *nine* at least were put to death in the most cruel manner. In 1846 the sufferings of the people were extreme; but the most severe of all persecutions was that of 1849, in which fourteen were cast over the granite rocks of the capital and dashed to pieces, while four other victims belonging to the nobles of the country, were burnt alive; and so lately as 1857 twenty-one were stoned to death. But though doubtless others in greater numbers suffered martyrdom, we have not learned that any were apostates; on the contrary, they met death in its most appalling forms, not merely with calmness and courage, but with joy and triumph, singing the praises of the Redeemer with their latest breath.

Eighteen months since, the Queen of Madagascar, the cruel and relentless persecutor of her Christian subjects, was called to stand before the Judge of all the earth. Before her death she had nominated her son and only child, Rakotond Radama, as successor to the crown, and through a host of enemies and the most formidable dangers, he took possession of the throne.

On the accession of Radama II., in August, 1861, an influential deputation, consisting of Lieut.-Col. Middleton and four other gentlemen, was appointed by the Governor of Mauritius to visit the capital of Madagascar, and on their return in the month of November they presented a report of their proceedings, in which they bear ample testimony to the labours of the early Missionaries, and the state of Christianity in the island as they found it.

Colonel Middleton and his associates having stated that "throughout the country the fact that Englishmen had once more penetrated to the capital, at the King's express invitation, had been hailed with universal gratification," the report observes :—

"We need not look for an explanation of this feeling. The Missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted, were taught them by the Missionaries; and your Excellency will see with astonishment, with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it."

"The members of the Mission had many opportunities of contrasting the state of the country during the rule of Radama II., and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital; and already a school has been established under the special patronage of the King, and, for the short time it has been in existence, appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground. By command of his Majesty, and out of special compliment to the Embassy, the schoolmaster and the children attending the school were dressed in European clothes.

A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted, which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late Queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession."

The new Sovereign is greatly beloved by the people, and especially by the Christians, to whom he had often proved a protector, at the risk of his own life. His principles and policy, both domestic and foreign, are directly the reverse of those of his late mother: all restrictions on commerce, and intercourse with foreigners, are abolished, and the country and capital are open before them; universal liberty, both civil and religious, has been proclaimed, and the king has made known his strong desire to live in peace and amicable intercourse with all nations. Above

all, Radama II. has proved himself the deliverer and the friend of the enslaved and suffering Christians.

"The sun did not set," writes Mr. Ellis, "on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come. He despatched others to recall the remnant of the condemned ones from remote and pestilential districts to which they had been banished, and where numbers had died from disease or exhaustion occasioned by the rude and heavy bars of iron with which they had been chained from neck to neck together. The exile hastened home; men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had deemed them long since dead, but to the grateful joy of their friends. The long-desired jubilee had come, and gladness and rejoicing everywhere prevailed; for many, who were not themselves believers in the Gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance."

The re-opening of Madagascar to the Missionaries of the Cross, left the Directors of the London Missionary Society without hesitation as to their course of duty. It appeared, also, to the Directors, that their long-trying and beloved friend, the Rev. William Ellis, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another Mission to the Island, with a view to prepare the way for the introduction of a new body of Christian labourers. Our veteran Brother having readily accepted the invitation of the Directors, left England in the month of November, 1861, and after a sojourn, during the unhealthy season, at Mauritius, reached the Capital of Madagascar on the 16th June, ult., where he received a hearty welcome both from the Sovereign and the Native Christians. He has since been joined by six devoted Missionaries, and they are already most assiduously engaged in the study of the language, and in various important labours for the good of the people.

The *number* of the Native Christians in the capital, and in its immediate neighbourhood, is about ten thousand, and of this number about one thousand are united in the fellowship of Christ. But every successive communication contains intelligence the most cheering from distant provinces of the country, and in one of his latest letters, dated 14th November, ult., Mr. E. writes:—

"The increasing numbers of the Christians is one of our most encouraging signs; no less than, with but few exceptions, is the steadiness of their character. This is perceptible in the crowds that through the chapels each succeeding Sabbath. Twice or thrice since my arrival these chapels have been greatly enlarged, and though more than 1600 were within the place of worship in which I preached last Sunday morning, numbers remained outside, and others were going away, as I approached, unable to gain admittance. The congregations are equally large in the other places of worship. The attendance at the service at the King's Chapel also increases, and the attention is much greater than at first. His Majesty has never been absent, but for a part of the time on one occasion. The service was commenced in English, but since the departure of the English Embassy, has been in the native language, and the attention from the very first has been uniformly encouraging.

“The extension of the Gospel is not confined to the capital, but has spread over the chief places of Imerina, and even to some of the distant provinces. Scarcely a week passes during which we do not receive messengers or letters from important places, informing us of the multitudes who unite with the Christians, attend worship on the Sabbath, desire books, as well as Teachers, and ask us to visit them. To-morrow I expect to go to Ambohimanga, the ancient capital of Imerina, and the second most important place in the kingdom.

“About a fortnight ago we received all the copies of the Scriptures sent out by the British and Foreign Bible Society, and although the people were grieved when informed that there were no copies of the Old Testament complete, they were rejoiced beyond expression at the good supply of New Testaments and Psalms. Three days during the week the Brethren have been employed in distributing copies chiefly to the applicants connected with the three large congregations in the City, and during these days 1806 copies were supplied to the people, of which more than half were New Testaments.

“Of the publications sent by the Religious Tract Society also, 1871 copies of the ‘Pilgrim’s Progress,’ James’s ‘Anxious Enquirer,’ and the Hymn Book were distributed during the above period to the same parties. To all that were poor and necessitous all the books were given gratis, but from those who were able to pay, a small sum was charged to assist in defraying the expense of transport from the coast to the capital. The sum asked was very cheerfully paid, which we regarded as one of the best evidences we could receive that the people were most sincerely desirous of possessing the books.”

From the preceding communications, it will be seen that the necessity for more capacious and durable places of worship is extreme; and more especially in his letter of the 23rd of August Mr. Ellis thus states the urgency of the case:—

“*The most pressing want AT THE PRESENT MOMENT is places of public worship.* Hoping that the increase of the Native Christians would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined ‘the noble army of martyrs,’ I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for MEMORIAL CHURCHES, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. *Orders were immediately given that the pieces of land should be reserved for that special purpose, and His Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it.* The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck by their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

“Three at least of these buildings should be of stone; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each.

“So far as I can judge, the cost of these buildings could not be less than £10,000.

“The Christians here will do all they can, although twenty-six years of spoliation and suffering have greatly reduced their means. But they are willing, and will, I have no doubt, as far as they are able, render effectual aid in promoting the evangelization of Madagascar. Labour for building the churches can be obtained here or in Mauritius, but a superintendent will be required from England. The present state of feeling in relation to Madagascar, both here and elsewhere, favours the attempt to achieve this important work now, rather than at any future time. May the Lord put it into the hearts of His people to enable us to effect it.

“Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant Church with the remembrance of the source from which, through Divine mercy, Madagascar received the blessings of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England?”

The Directors of the Society felt this appeal of their faithful representative to be irresistible, and that they had no choice but to submit the important case to the kind and generous consideration of their constituents and of the Christian public in general. It came indeed at a moment the most unfavourable, as the deep distresses of the manufacturing population of Lancashire required the utmost efforts of benevolence to preserve them from utter want; and the Directors have abstained from making application for *congregational collections*, lest they might interfere with the flow of Christian liberality towards our suffering countrymen. They have therefore confined themselves to a general statement of the case, and to personal applications in writing to a limited number of long-tried and generous friends of Missions. The result has been most encouraging; already the fund for the erection of Memorial Churches in Madagascar exceeds £6500. An appeal has also been made specially to the juvenile friends of the Society to take their share in the erection of one of these edifices, and the strongest assurance may be cherished that the zeal which has animated them through successive years in sustaining the Missionary Ship, will be no less ardent and effective in this noble cause of faith and love.

In the month of July last, the Bishop of Mauritius made a visit to Antananarivo, with the intention of being present at the coronation of Radama, and also with a view to make himself acquainted by personal observation with the state of Christianity and the condition of the people generally throughout the island. His views in undertaking this Mission will be best understood from the following extract from a sermon delivered to his congregation in Mauritius on the Sabbath preceding his departure:—

“One end in view in seeking this personal knowledge is to avoid anything like interference with the noble work of the London Missionary Society, a work that has stood the test of long years of fiery persecution, and has left results full of promise for the future. In so wide a field, however, as that large island, with its several millions of inhabitants, there is abundant room for the independent operations of our Church, and while we are taught in our solemn services to pray so often that it would please God to ‘make His way known upon earth, His saving health among all nations,’ it is only the part of plain consistency when God, in His providence, sets before us an open door, to endeavour to profit by the opportunity, and to seek to make that way known.”

During the Bishop's stay at the capital, his intercourse with our friend Mr. Ellis was kind and fraternal, and it was mutually agreed that in any efforts made by the Church Missionary Society, or the Society for the Propagation of the Gospel, both of which he represented, the agents which these institutions might send forth, should occupy some of those wide fields of ignorance and heathenism, yet uncultivated; that thus no collision or interference should occur between our brethren and the new labourers, but that they should pursue their several occupations in the spirit of mutual good will and fraternal regard.

In accordance with this mutual understanding, the Church Missionary Society is about to send out two devoted labourers to Madagascar, and the Society for the Propagation of the Gospel has adopted a resolution to the same effect.

In these arrangements the Directors of the Society most cordially concurred. They could not hope, in addition to all their other extended labours, so to increase the number of their Missionaries in Madagascar as to meet the wants of nearly five million souls, of whom the greater part are still under the influence of dark and degrading superstitions; and they rejoiced therefore that other labourers were about to be sent forth into this wide and long neglected field, and were ready to bid them God speed in the name of the Lord. But with equal surprise and regret, they have more recently learned, that efforts are making to form a new Society, under the highest ecclesiastical patronage, specially with the design of sending out a Bishop and six Missionary Clergymen to Madagascar. It is proposed, not that the agents of the intended institution should occupy those populous districts which lie on the coast, or in the interior remote from the capital, but that they should make the capital itself the centre and basis of their operations.

It must be concluded that at least several of the distinguished prelates who have given the sanction of their names to this project have been unacquainted with the fact that the London Missionary Society commenced its labours in the island between forty and fifty years ago, and that the results have been so wonderful and blessed, for the printed statement to which their names are prefixed, referring to last year only, states, that "the French Roman Catholics and the London Missionary Society have *already commenced* operations,"—a representation calculated, though we doubt not undesignedly, to conceal the facts and to mislead the reader.

Against the proposed measure, and especially the manner in which it is intended to be carried out, the Directors of the Society enter their most decided and solemn protest. It is in direct opposition to that good understanding and catholic spirit which have been invariably maintained by the protestant Missionary Institutions both of Britain and of all other countries. Hitherto they have endeavoured to keep the unity of the spirit in the bond of peace, by acting upon the wise counsel of Abraham to his kinsmen: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

The new course of intended operation is also pregnant with danger and mischief, and cannot fail to give occasion to the Romish Missionaries to make the apparent rivalry and strife of their Protestant opponents subservient to their own purposes and policy.

In the Capital, consisting at the *utmost* of not more than forty thousand inhabitants, there will shortly be eleven English Missionaries, agents of this Society, besides a

goodly band of Native Pastors and Catechists. This field, therefore, with the surrounding country, will be adequately preoccupied, while wide-spread deserts will remain without a solitary labourer. Such an intrusion stands strangely in contrast with the example of that great Missionary who testified—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation; but, as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand."

If it be intended, by this episcopal and clerical appointment, to ignore the Missionary labours of our Brethren, and practically to deny the Scriptural character of their ministry, then, without attempting to vindicate themselves by argument, they may be content to appeal to the enlightened and Christianized thousands of Madagascar, and say: "Ye are our epistles written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The Directors will not fail respectfully but firmly to remonstrate against this measure of aggression; but, should remonstrance prove in vain, which they would deeply deplore, they will nevertheless most earnestly exhort their Missionary Brethren to "leave off contention before it is meddled with," to "follow the things which make for peace," and "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," to "make full proof of their ministry," and "adorn the doctrine of God our Saviour in all things."

The CHAIRMAN said,—Ladies and gentlemen, you, I suppose, like myself, came here to be instructed and not to instruct; you came here to listen to the statements that will be made by learned and experienced persons, by missionaries, by men who have laboured in this vineyard, and who can tell you of things within their own knowledge. That was my feeling in coming; and had it not been for the latter part of the statement just read by the Rev. Dr. Tidman, I would not have uttered a word on the present occasion. But I must say, that after such a statement as that with which he concluded that address, it is absolutely necessary that the Chairman of the evening should make some observations, and more particularly if that Chairman happen to be a member, and, by the blessing of God, a very sincere member of the Church of England. I confess I have heard with sorrow, ay, and with dismay, the fact which has been placed before you, that it is contemplated, that over and above the efforts which are to be made by the Church Missionary Society, and the Society for the Propagation of the Gospel, there shall be a Bishop and a certain body of clergy—the Bishop springing from what I know not, and tending to what I know not—a Bishop and clergy sent into that island not to roam over those regions where the Gospel has never been preached, not to carry light and life to the heathen who are "sitting in darkness," but to go to the capital itself, and there to encumber, by an effulgence of glory, the light that the blessed Missionaries have already diffused. I must say, giving all credit as regards their intentions to the parties who have proposed such a scheme—I knew nothing of it in detail till this morning—I must say, that of all the undertakings that ever entered into the mind of man, in the first place it seems to me the most unnecessary. It is unnecessary because that ground is already

preoccupied; because, as you have heard from Dr. Tidman, a population not exceeding 40,000 persons will have eleven stated, learned, pious, active Missionaries to carry on the teaching of the Word of God, already planted among them; not to begin the evangelization of that country, but to carry on the work of their predecessors, and under God's blessing to bring to completion the labours of half a century. What on earth can be required more? If more can be required, let it be supplied by those parties who have instituted the work, who have given full proof of their ministry, who are abounding in zeal, whose qualifications no one can doubt, and who are ready by every means in their power, by their existing resources, by their appeal to the public for more, to do whatever may be needed for the diffusion of God's Word in that most interesting portion of the world. This scheme is altogether unnecessary, and, being unnecessary, it is very perilous. It is perilous, I do maintain, that there should appear before the eyes of these weak and uninstructed natives a body of Christian men, all professedly belonging to the Protestant faith, but apparently antagonistic to one another, leading these men to doubt whether they really concur in those great principles which they profess, whether there be not some wide and broad difference, placing them in the difficulty of having to choose between the two; or that, instead of leaving the plain simple path to pursue which is now open to them, they will be exposed to doubt and delay, while discussing with each other which of the two parties they should join for the purposes of public worship. I believe that the issue of all this must be fatal to religion. It will check the progress of our excellent friends of the London Missionary Society, and I believe it will bring very great discredit on the Church of England for having thrust itself in there uncalled for and unneeded. I believe great dissension, great schism, great doubt, great ridicule, will ensue. And have you not upon the spot a body of astute, ready, active, zealous men who will turn to account every evil appearance, who will turn to account every slip in action or in word? Have you not there the Roman Catholics, "wise in their generation," who will only delight more than it is possible to express, in such an exhibition as there must constantly be before the eyes of the people of the capital of Madagascar, that here are two distinct bodies of Christians in perpetual collision one with another, professing to come from the same country, professing to hold the same faith, professing to have the same end, yet perpetually at the ears one with another? I believe nothing can be more perilous. And it is absolutely unnecessary. But I will also maintain that nothing can be more ungenerous. Why, take the history of Madagascar and the labours of the London Missionary Society, take the self-devotion of these men, take all that they have expended in money, in time, in energy, in health and in life. See how they have made the soil, as it were, their own. Not that they ought to have a monopoly if there were any deficiency, anything wanting; I am not asking for a monopoly; I am only asking that they should be left undisturbed until it shall have been seen that even to a hair's-breadth they are incapable for the work they have undertaken to perform. I call it ungenerous. I read the history of the Christian Church in Madagascar. Is there anything so full, is there anything so noble, is there anything more grand than the history of those confessors and those martyrs among that primitive, simple, and heathen people? And by whose instrumentality was that effected? Under the grace of God, and by His blessing upon their operations, it has been done exclusively by the London Missionary Society. To them be all the glory; to them be all the respon-

sibility which they desire; to them be consigned all the work of this most blessed and most fruitful vineyard. I cannot conceive anything more ungenerous than to step into that vineyard, to enter into other men's labours, not for the purpose of carrying them on when those men have become disqualified, but to set them aside, and, under the prestige and influence of their great name and their holy operations, to come and disturb them in the great work which God has so signally blessed. Then again, is not this in direct contravention of a report that has been made by the Bishop of Mauritius, at the request of the Society for the Propagation of the Gospel, and of the Church Missionary Society, who invited that eminent and most pious prelate to make a visit to that country? He did visit it; and read what he, a prelate of the Church of England says, speaking of the operations of the London Missionary Society; read the account which he gives of what he saw, and how his very soul was touched to its inmost depths by the manifestation of Christian truth, and by the fruits of their most blessed work. And what did he advise? Why, he said, "This is a vast region, with four or five millions of inhabitants: there is field enough for all; do not go and throw yourselves upon land that is already occupied, where there are labourers enough to till the vineyard; take those distant places of the island where the light of the gospel has never penetrated; go to the east, to the west, to the north, to the south; go inland, or keep on the coast: there are hundreds and thousands of places where the gospel may be preached with effect, because it has never been preached there before—let that be the scene of your operations; but until you can find out that there is something wanting, leave the capital to the London Missionary Society." And to that I understand the Society for the Propagation of the Gospel and the Church Missionary Society have consented as sound, and true, and Christian-like. Yet, with all this assent and concurrence in a matter of plain common sense, to say nothing of sound religion and piety, all of a sudden we are to have a new Society spring up, I am sorry to say, with the names of a great number of dignitaries appended to it, I firmly and honestly believe, in complete ignorance of the state of things in Madagascar. I am certain that there are persons whose names are on that list who, if they were acquainted with the state of things in Madagascar, with what has been done, what is doing, and what is in preparation, would no more think of disturbing the operations of this noble body than they would think of upsetting the Church of England and spreading disorder in all the parishes of this country. I am afraid too, that it will introduce a new principle that may be subversive of all harmony, and act most injuriously upon missionary operations in general. There has been hitherto recognised among all missionaries in the Protestant denomination a kind of courtesy that they should not interfere one with another, unless it could be proved that a field was shamefully ill-worked, or that there were heretical doctrines taught, or that mischief was being done instead of good. As to interfering one with another, thrusting yourself into another man's vineyard, not attending to your own, but ever spying out what your neighbour is doing—that is contrary to the received principle of missionary operations. It is contrary to acknowledged courtesies, and if it be allowed to gain head it will lead to a civil war among missionaries ten times more distressing in its consequences than even the civil war in America. I do hope that all parties will very seriously consider, before they allow themselves to go one step farther. I should most deeply lament to see that the Church of England, that has been so true and so energetic, that has exhibited so deep and solemn an appreciation of the work of its

brother Protestants and brother Christians in foreign lands, should now be coming forward in a spirit of selfishness and mean aggrandisement, for the purpose of tearing from the hands of others the work that they have so nobly and so signally performed. I confess that my own feeling—I am sure I speak the feelings of thousands and tens of thousands of this country—is that of deep reverence for the London Missionary Society, and thankfulness to God for the great men that it has produced—for their intellectual, for their spiritual power, for their earnestness, for their zeal. And what has taken place in time past is not less signal now. There are men of equal intellect, of equal spiritual energy, of equal determination, of equal zeal for the propagation of the knowledge of the gospel of their Lord and Saviour. I do humbly hope that they may not be disturbed in their great and glorious work. I do humbly hope—nay, I more than humbly hope—I most deeply pray, that they may be left with all their energies under the blessing of the Holy Spirit to carry to completion the work they so nobly designed, and have so magnificently performed. I pray that the blessing of God may rest upon all their endeavours, and that the same hand that sowed may reap the field.

The REV. SAMUEL MARTIN moved the following resolution—

“That this Meeting gratefully and reverentially acknowledges the special providence and abundant mercy of God in the origin and history of the Mission Churches in Madagascar. To His praise it ascribes the faith and energy of those devoted Evangelists by whose unwearied zeal and cheerful self-sacrifice, the gross darkness of superstition and sin was first penetrated, and the light of knowledge and salvation widely diffused; and to His Divine Presence, and the living power of the Holy Spirit, the meeting also exclusively attributes the preservation and large increase of the Native Churches during a quarter of a century of cruel and relentless persecution, in which thousands of believers were doomed to slavery, subjected to torture, and condemned to death.”

In meeting this evening to recognise the Christian Martyrs of Madagascar, and to consider the claims of their fidelity upon our zeal and devotion, we meet for no novel object. Those who—like the Athenians and the strangers in Athens, of Paul's day, who spent their time in nothing else but either to tell or to hear some new thing—have come to hear of novelties, will not find the speakers treat as novelties the Martyrs of Madagascar. To die for the Lord Jesus is almost as ancient as the Saviour's own death. Words which He spake while He was upon earth made His first disciples familiar with at least the possibility of their being hated, and betrayed and afflicted and killed for His Name's sake. The warning was like the scouts of an advancing army—like the darkness which precedes the storm—like the shadow which foreruns some moving object. The early Christians first heard or read of being hated, afflicted, and killed; then they thought of it, then they imagined it, and at last the strong words of Jesus Christ were translated into stern and patent facts. The heavens, which had been rent to receive the exalted Saviour and to send down the Holy Ghost, had scarcely been again closed, before imprisonment, and bonds, and scourging befel the Apostles. The precious blood of Christ had scarcely ceased to flow from his broken heart, before the blood of His martyr Stephen was shed. And ever since the shedding of that young deacon's blood, wherever the Gospel has been first preached, or wherever “another Gospel” has been denounced as an accursed thing, faithful martyrs have been slain.

It is no new thing to die for the faith, nor is it new to honour those who have endured the martyr's death. The common interests of our nature move us to honour all who incur peril or endure hardship for a good cause. Hence the interest which is felt in the soldier, and in the sailor, and in the medical practitioner, and in the sick-nurse, and in all who, with their health and comfort, and lives in their hands, devote themselves to the defence and to the service of others. But, blending

with this common instinct is a higher and nobler impulse moving us, when we remember them who have resisted unto blood, striving against sin. The great lamentation over Stephen, and devout men carrying him to his burial, are the natural expressions of the Christian heart. And, instead of thinking it strange that the primitive Christians kept as religious festivals the days of their martyrs' final sufferings; that they visited the graves of the martyrs; that they built churches where the martyrs slept in peace; we rather think it strange that, yielding to the law of action and reaction, we Protestants have almost forgotten that we are compassed about with so great a cloud of witnesses. Ambrose of Milan appealed to a deep and universal Christian sympathy, when, composing his immortal hymn for the Church in all ages and throughout the world, he penned the well-known line:—

“The noble army of Martyrs praiseth Thee.”

The Martyrs! They are the glory of our Lebanon, they are the excellency of our Carmel and Sharon, the most fragrant flowers in our garden, the passion-flowers on our church walls, the most fruitful trees in our orchards, the most majestic trees in our forests, as the rose and the apple-tree, and the palm-tree and the cedar. Our martyrs' graves! They are the upper foundations of the temple of truth. That structure, so large in its dimensions, so noble in its proportions, so Divine in design, has for its first and lowest foundation the rock in which we find the sepulchre of Christ; but for its upper and proximate foundation it has every martyr's grave. To drop the figure—Well did the Greek call those who shed their blood for Christ, martyrs; they are witnesses, whose voice is unmistakeably distinct; whose tones are supremely rich, whose faces shine as angels, whose form is like the Son of God; witnesses whose silver trumpet-voice penetrates us, and whose diapason utterance subdues us; witnesses whose presence is like the oak to the parasite; witnesses in whose courage we become bold and in whose strength we become strong.

I am quite aware that there is danger of excess of heat as well as of excess of cold. I am propounding no doctrine of extraordinary celestial privileges enjoyed by martyrs, or of unusual power with God. I am advocating no superstitious reverence or idolatrous homage, but echo the well-known sentiments of the Church in Smyrna. It will be remembered that when Polycarp was slain, the foes of the Christians urged the heathen judge to prevent the Christians taking the body, lest they should worship the martyred Bishop as they had worshipped the crucified Nazarene. The disciples of Christ replied:—“We can neither forsake Christ nor worship any other, for we worship Him as the Son of God, but we love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master.”

Nothing that we do in recognition of the martyrs can be wrong, if what we do be really done as unto Christ; nor will our recognition of such hurt us while through them we see Christ. No amount of money can hurt a Christian, while the coin hath to his eye the image and superscription of Christ. No lands or houses can be a snare, while there is seen on soil, and sod, and floor, the print of the bleeding feet of Christ. And so long as a martyr is a crystal, through which I can see Christ, and a mirror in which I can look at Christ, and a step to a throne upon which I can see Christ, there is no danger of excess in reverence and esteem. Christ creates all that is noble and heroic in the martyr, therefore, no martyr can take the place of Christ; and, until the flower which the sun has painted withdraws my attention

from the sun, no martyr, however illustrious, no noble army, however numerous, can attract my soul from Christ.

The Martyrs of Madagascar have special claims upon our devout recognition. They are the inhabitants of an island whose position in many respects is like our own country, in that stage of her progress when gospel light and Christian heaven had been with us some fifty years. They belong to a nation whose natural capabilities are not inferior do those of our own people. They are part of a race whose sensitiveness and susceptibilities give promise of ultimate cultivation of the highest kind. They belong to a people who are likely to shine as a gem among those nations whose home is in the sea. They have suffered, not clad in the scarlet of ostentation, but clothed in the white raiment of a childlike simplicity. They have suffered, after having displayed a prudence of which the African and Asiatic of ancient days were in many cases destitute. They endured with a fortitude which an old Roman would have honoured, and with heroism of a kind which a Greek would have worshipped. They were watched, betrayed, hunted down, imprisoned, tortured, scalded to death, burned to death, speared to death, and cast down precipices, with all the aggravations which the ingenuity of cruelty could invent. And they spake for Christ while they suffered; they prayed while they suffered—prayed for their murderers; they sang while they suffered, taking joyfully the spoiling of their goods and the shedding of their blood. "To die for truth is not to die for one's country, but to die for the world." A Christian martyr cannot be the possession of any nation or sect; but some may have a nobler portion and right and memorial in particular witnesses than others.

Now, this is the case with the Martyrs of Madagascar and the London Missionary Society. You, Constituents and Directors of this institution, heard that the Malagasy were sitting in darkness and in the shadow of death, and you sent to them a flaming torch, whose strong light broke the enamel of their thick darkness. Your messengers found the Malagasy sitting asleep in this darkness, and they put their hands on the sleepers and woke them up; they found the Malagasy lying prostrate under the shadow of the angel of eternal death, and they lifted them up and made them stand on their feet; and now that they have given you, in return for this service, their blood to serve your cause, can you hesitate about an enthusiastic carrying forward of your work? Why did you disturb that darkness? why did you arouse the sleepers? why lift up the prostrate, unless it be your intention to increase the light, until the whole island be illumined? unless your end be to awaken every sleeper and lift up every prostrate brother, so that the people of Madagascar may be that happy nation whose God is Jehovah.

Money is required, and men are required. Now, both will be forthcoming if there be sympathy with the object and the circumstances, and there will be no lack of sympathy, if there be information and thought. Make the tree good, and the fruit will be good. Let the Churches be right-hearted in the direction of Missions, and they will thrust forth men to the mission field. Let the individual soul be awakened and warmed, and the arm will be stretched forth and the hand opened. Both the Church and the individual will be fruitful in every good work, if the mind be enlightened and the heart quickened. We do not want the childish play of tying fruit upon dead or artificial trees; but we desire the Divine operation of living trees bringing forth their own fruit. We do not want the stream which flows from mechanical contrivance, but the water that issues freely from the fountain. And

if there be influences to produce all this, they are to be found in the *origin* of the Mission in Madagascar, so apostolic and so Christ-like—found in the *history* of the Mission, so full of records of faith, and zeal, and love: they are to be found in the example of the first Missionaries, unsurpassed in Missionary biography: they are to be found in the sufferings and heroism of the martyrs, and to be found in those signs of Divine superintendence with which the Mission has from the beginning been favoured. Fifty years ago a voice said to you, "Sow and plant." Twenty-five years ago a voice said to the Malagasy Christians, "Water this plantation with tears, water this seed with your blood." 'Twas winter when the voice said "sow;" but in spite of darkness and cold, you went forth bearing precious seed. 'Twas early spring when the voice said, "water;" but in spite of storm, and wind, and tempest, the plantation was irrigated. 'Tis summer now that the voice saith "reap;" the winter is over and gone; the tempests are hushed; sweet peace reigns on hill and over dale; the sunshine arrays the island in a vesture of green and gold; then go and reap, not so much as a duty as a hallowed privilege; reap rejoicing; reap singing; reap shouting, and let the shout be, "The blood of the martyrs is still the seed of the Church."

The REV. WM. ARTHUR, M.A., Secretary of the Wesleyan Missionary Society, said:—I do not know that I ever felt so much honoured as in being permitted to second this resolution. It is true that Mr. Martin has ventured upon a statement that this is nothing new; that our object to-night is not a new one, and that our meeting is not open to the charm of novelty. Well, that is true, and yet it is hardly true. There is a sense in which such an occasion is not new; but, my lord, there is a sense also in which such a meeting as this, for such a purpose, and with such antecedents, is entirely new. The century in which we live may be called, as compared with the past history of the Church since the apostolic days, the Missionary age. It has been age of many great events; but, after all, the amount of martyrdom with which it has pleased God to enrich the Church, has not been very great. Strong advocate as I am of Missions, I have often sat with real pain on the missionary platform and heard men talk very largely of what they call sacrifices, when all their sacrifices amounted to giving up a son and daughter to go out as Missionaries, or in a man leaving his father and mother to go abroad to some bad climate to do the work of a Missionary. In fact, their sacrifices amounted to nothing more than any man of spirit would do in this country for the sake of the military or naval profession, for mercantile adventure, for travelling or discovery, or for the ordinary unpretending purpose of making a fortune. I have sometimes, said, when men have come to sum up the amount of downright sacrifice, that all our Missionary sacrifice together, has not been as great as that involved in the efforts to discover that miserable, frost-bitten, north-west passage, which will never do any good to anybody. There has been as much exposure of life, as much outlay of money, as much downright heroism, and as much sturdy manly suffering in prosecuting that poor north-west passage, as in all the grand enterprises of the Church in modern times for enlightening the world and spreading the Gospel of Christ. And I feel that to me it really amounts to a new sensation, when I read that wonderful little book, "Madagascar: its Missions and its Martyrs;" when I turn over page after page, and see the wonderful way in which God has been pleased, in our time, to reproduce in one of the most unlikely parts of the world the loftiest features, I will not say of heroism merely, for it is something that passes

far beyond heroism, but the loftiest features of ideal and Divine Christianity—Christianity in the presence of work—Christianity in the presence of death—Christianity, manly, but meek—Christianity, bearing all things, hoping all things, enduring all things—Christianity, never failing, but standing in the midst of agonies and tortures, and afflictions and torments, and irritations, and wrongs, and injuries; and loving, and praying, and blessing, and beaming with the hope of Heaven in the midst of it all. I say, my lord, that to me it is a new sensation seeing these things with my eyes on the pages of that little book, that is, if one's eyes can be said to see them, for they must every now and then be dimmed with those delightful tears that come; and in this age it must be a great blessing to find a thorough christian tear sent down the cheek. No man can read that story without finding himself so circumstanced repeatedly. I feel, in this story, that the Lord has given us back some of the brightest pages of the earliest Christian history; that He has stamped on the poor African race traits of moral grandeur, which all will admit have been as great as those we read of in Greek and Roman history, and which, had they occurred in Athens or Rome, would have been worthy of being handed down to all posterity. But this story will be read, I believe, where the tales of ancient Greece and Rome will never be read, and when some of those tales will be much less read than they are now. As to the memorial which it is proposed to erect over the scenes of these martyrdoms, no memorial can be as fitting as that of a church—a house of prayer. We know that among the very earliest of the scenes in which houses of prayer did stand in this world of ours, some were over the tombs of the martyrs in the catacombs. Let us be thankful that in Madagascar the churches will not be underground, but in the midst of the capital, under the highest authority—that of the King. I agree with the report, that these churches should not be elaborate or ornamental; but there is one thing I should like. I do not know whether I shall ever look upon that city of Antananarivo, but it must be a striking place, according to the descriptions of it seen from a distance. One day a very wonderful scene occurred in that city. There were some humble martyrs being put to a fearful death in one part of the city, but there were four nobles, and it was not to be allowed to shed their blood in a vulgar way; so to them were accorded two privileges. The first was, that in place of being carried to the place of martyrdom on poles, they were permitted to walk there; and instead of being stabbed and crushed to death, they were to be burnt to death. The stakes were prepared—the flames were kindled—the crowd looking on with awe to see how these nobles bore their sufferings—when the sky became overcast, and a three-fold rainbow arched over the scene, one end of it appearing as if resting on the stakes where the martyred men were burning. The terror of the scene was so great that many of the spectators who had come to witness the sacrifice went away, with a strange dread upon them. I should like, when a stranger comes within sight of Antananarivo, that the very first object his eye should see, should be the spire of a Christian church standing up and proclaiming the triumph of the Gospel of the Grace of God, perhaps on the very spot where the rainbow and the flames met together. I am sure, my lord, that persons connected with other Missionary Societies will deeply feel that part of your lordship's remarks, which amount to this:—that to interfere in that place with the labours of the London Missionary Society would be ungenerous. I do not know how others may view it, but I never feel the slightest difficulty about the Missionaries of different denominations meeting in the same field. I do not know that

they can do each other any harm at all; but in such a place as Madagascar, where the mercies of Providence have been so peculiarly with the Church, I should feel that I was doing a hazardous thing if I attempted to go into that ground until the London Missionary Society said, "We are unable to do the work, will you come in and help us?" I happen to be connected with a Society which has 800 Missionaries in the field. If the London Missionary Society said to-morrow, "We cannot maintain the Mission," and appealed to the Christian Church to do the work, I believe there is no appeal in the world with which I could better go, and I would very soon engage to raise money and find men. But if I went and said, "The London Missionary Society are prepared to stand by the work which God has called them to do," and then proposed to man that post, and prepared to carry on the work which they have begun, I believe that if we interfered with them we should do that which God would not bless and man would not approve. As to going into other parts of the island, where the people are really heathen, and where the Society has not the means of sending Missionaries, that appears a perfectly legitimate and open sphere. Whoever the excellent bishop may be they will select, I hope he will be a bishop who will not be converted to the belief, that after all, we should have a Bible that needn't be believed, instead of a Bible that ought to be believed. We Wesleyans have had a good deal to do with Natal. We have had a Mission there, and we have been assisted by some very strange lights, and I should not like that our friends in Madagascar, over the way, should be illuminated with the same sort of illumination which we have had to do with at Natal. But, be that as it may, Providence has opened for this Society the door, has given the opportunity a most marvellous stimulus, and has now given a full and a glorious call. As to building these churches, of course you will build them. I do not think that the sum mentioned is large enough, and I hope that the subscriptions will flow in freely. I hold that, in dealing with the natives of any country, one of the greatest benefits you can confer upon them is to teach them that the moment they have attained the blessings of Christianity they should begin to give their time, their money, and their goods, so as not to depend hereafter on any foreign sources for the spread of the Gospel among themselves. We should teach the people to come forward and have their own share in the erection of every one of these churches, and their own share in the spread of all institutions connected with them. They have shown that they do not value their lives for Christianity's sake, and let them be taught to contribute of their goods. They may now be tried with prosperity. They have been hitherto called on to endure, now they may be only called on to dare and to do. It is perhaps as hard to go through the one trial as the other. I pray that they may have grace to do it, but we should set them the example. They may otherwise think, "If we were like the people of England; if we had such houses to dwell in, such clothes to wear, such comforts around us, such schools for our children, such books on our shelves, such adornments and delights, and if we heard of a country where they were without churches, Bibles, and the Gospel, what should we do? we would give with a largeness that would leave us certainly fewer comforts, but would make our hearts a deal brighter, and our lives a deal loftier." If that is their feeling, why should it not be ours? We are blessed now as we have not been blessed always. True, we have had to give a little to Lancashire, and to help a little here and there, but what does it all come to? The humblest of these sufferers in Madagascar is a brother, and we may ask ourselves, "Are we not as

justly liable to go through afflictions as they are? Our lot is that which God has appointed, and their lot is that which we have read of. Then are we to hesitate about giving something that we shall feel, something that we shall miss, something that will tell a little on our habits and comforts, in order that we may all show how much we love them, and that the Gospel may go far hence among the Gentiles?"

The Resolution was then put by the Chairman, and unanimously agreed to.

The Rev. W. B. MACKENZIE, M.A. : The Resolution which has been placed in my hands is as follows:—

"That this Meeting recognises, with joy and gratitude, the omnipotence and grace of God in the wonderful deliverance wrought for His suffering people in Madagascar by the accession of Radama II. to the throne of that country, and in the happiness and freedom secured to all his subjects by the just and beneficent policy of his government. The Meeting most heartily rejoices in the number of native Christians both in the capital and in distant districts of the country; and in the simplicity of the faith and order of the native Churches. It commends to the Divine blessing, the Rev. William Ellis, with the band of labourers who, during the past year, have become his associates, and it cordially approves the resolution of the Directors to send forth additional Missionaries at the earliest practicable period. The Meeting also specially pledges itself to sustain the appeal for the funds necessary for the erection of four Memorial Churches in the City of Antananarivo; and finally, it commends the entire Mission in Madagascar to the fraternal sympathy and fervent prayers of all Evangelical Protestant Churches in Britain and throughout the world."

My Lord, when the Rev. Dr. Tidman called on me to ask if I would take some part in this Meeting, I confess that it was with considerable reluctance, on the ground of my health, that I consented to do so. That reluctance is now entirely removed, and that too for many reasons. First, I consider it a great honour to be permitted to take some part, however humble, in the work of the London Missionary Society, and especially in its operations in this great Island of Madagascar. I am thankful, also, that I did at last accede to Dr. Tidman's request, because it led me to read further, with considerable diligence, that book so full of details of missionary work, and the grace of God, referred to already by the Rev. Mr. Arthur. I am glad, also, that I am permitted to be here to-night, to have heard the remarks which have engaged the attention, elicited the admiration, and won the approval of the Meeting. To be permitted to take part in a great Missionary Meeting like this, I consider a very great honour, and I sincerely trust that it may be accompanied by God's blessing and His favour. I have, I confess, a very congenial topic, upon which, however, I will only make a few observations, as the lateness of the evening, and the fact that others have to follow me, will prevent more. But it is a matter of rejoicing to me to have a Resolution placed in my hands, in which we have so thoroughly to recognise the grace of God, the omnipotence and sovereignty of His power so manifested in Madagascar. Especially I am called on to glorify the grace, wisdom, and mercy of God in the accession of this king. When I remember the twenty-five years of great and aggravated sufferings under which the Christian Church in Madagascar sprung up; when I remember the number of martyrs whose zeal, fidelity, and death, have been so wonderfully depicted in the addresses we have already heard to-night; when I remember the consistency of those men, even to death, I cannot help being struck by the marvellous manner in which the grace of God has been manifested in that Island in bringing the work of salvation to the pitch it has attained. But I am here to direct your attention especially to the raising up of this young king. I admire and adore the grace of God in preserving his life, when on many occasions it was in peril; and I am thankful that now the crown does rest on his head. I admire and adore the grace of God, in the wisdom, the patience, the sagacity, the large-heartedness, and the intellectual advancement which he has displayed, and which have, in so signal a manner, marked his character. I admire

and adore the grace of God in imbuing him with such principles, that his first act should have been an act, more noble than which none could honour his reign at any time, namely, one to assure his people of entire religious and civil freedom. I adore and admire the grace of God for this, and also that He has been pleased to imbue that young man with a knowledge of Himself. There might have been as king a mere man of the world—probably a man who would have taken a proper and wide view of legislative subjects, and yet who might not have been a man who would have appreciated the deep work of God's Spirit then going on in his kingdom—who might not have been the man who would, in conjunction with Mr. Ellis, have occupied his time in studying his Bible, and in diligent prayer with God; who might not have been the man to join in public worship on Sunday, and to set an example to his people, that he who honours God receives the greatest honour to himself; who might not have been the man to take the missionary by the hand and place himself in front of their duties and engagements, but who might have left all this to take its course. You have now, occupying the highest position in the nation, one with the Bible in his hand, head, and heart, fraternising with his dear Christian brethren, associating himself with Christian people, going to the prison himself, wresting the sword from the officers' hand and demanding the liberation of those Christians who were there imprisoned. One cannot but adore the sovereign grace of God, in answer to ten thousand prayers, and in answer to many secret supplications which those faithful martyrs offered in their cells, to render them some deliverance. And now it has come, their prayers have been turned to rejoicing, when they see that the sovereign of their country is also a great helper of their faith, and lending his power to the advancement of Christianity among them. There is one feature in the Christianity of Madagascar which cannot but strike any one who has at all acquainted himself with it; namely, the want of preeminence in human agency. There does not seem to have been any one who could have been called the Apostle of Madagascar, not one, for instance, who has been so thoroughly identified with it as Williams was identified with the islands of the South Seas, or the other missionaries who have been identified with missionary labour elsewhere.* It seems that God must have been working there himself. And working himself, how? Simply by the Bible. When we remember that the missionaries were driven away from the island in 1836, after they had been there for fifteen or sixteen years, and that there were only comparatively few, about some 200 communicants in the capital of that island; when we know that the missionaries were driven away in 1836, and that they did not come again till 1861, and that the few Christian Brethren of 1836 had grown up to 10,000 in 1861, we may well ask how it is that these people have maintained their ground and have so increased. It is perfectly wonderful to see the blessings that God confers upon the reading of His Word. The great desire among the missionaries is the Bible. It is not so much "Send us missionaries," but it is "Give us the Bible. Let us have the Bible." In Madagascar numbers of them were burned, as they were among the Christians, when they were required to deliver up their Bible in the early Christian Church. I read of one of the missionaries, on his arrival in Madagascar, being about to give a new Bible to some of these Christian Brethren, when they brought to him a few leaves of the Psalms of David. They brought them out wrapped up in various cloths, which they unwrapped one after another as if they were unfolding the greatest possible treasure, until at last was discovered a few leaves of the Psalms of David,

so worn and thumbed that it could be hardly made out what they were. It was that, however, which had been the life and salvation of their souls, and it was only on condition that they should receive the whole Scripture that they consented to give up their treasure. It is in this way that God has been so wonderfully great in this work. One regards it with amazement; and there is one great lesson I would learn from it myself, and endeavour to impress on every Christian heart here, namely, the value of God's Word as the seed of life. Let it be scattered in its purity. There may be chaff, but there is the seed of the kingdom. We may scatter all sorts of philosophical notions abroad, and speak of the Church and Church discipline, but that will never save souls. It is not the martyrs, nor the Church, but Christ and Christ alone, and when Christ is thus set before the people, you have the true seed of the kingdom, and the Holy Ghost is pledged that He will make it fruitful. What good, then, there is—what an amazing help it is to one's own soul, to realize the promise:—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." One sees the power of the Gospel. It is not an *effete* system; it has lost none of its power. It has the same energy to quicken, renew, comfort, sanctify, cheer, and sustain even to death, that it had in the early Apostolic age. Men may tell us that it is not fitted for an intellectual age like this; but they know not what the Bible is. If you want to see what it can accomplish, look at Madagascar. Look at the few scattered Christians left in 1836, and the strong and vigorous Christians in the Church, that you now find, after twenty-five years, without ministers, sacraments, ordinances, or the communion of saints among these Christian teachers. What is the result now? It is a monument of Christ's power, where the epistles of Christ are known and read. I shall go away from this meeting with but one conviction engraven on my heart, that I am not ashamed of the Gospel of Christ. It is the power of God to salvation to every one who hears it.

THE REV. DR. MCFARLANE: My Lord, I most earnestly desire that my voice, feeble though it may be on this grand theme, may be loud enough to be heard over the Tweed, and be heard down among my fellow-countrymen—my fellow-Christians in Scotland. You well said, in your introductory remarks, my lord, that the working out of this glorious enterprise should be left to the London Missionary Society in the capital of that island. I said "Amen" to that; but surely, my lord, you are not the man to exclude us who do not belong to the London Missionary Society from coming in to the help of the Lord in this matter, and giving to that Society a right Scottish Christian welcome. I do not know any part of this favoured island of ours that can be more easily melted into sympathy with the Madagascar Mission than our friends in the north. Scotland is a martyred land. Many of its finest poems, many of its most interesting histories and biographies, are all bound up with the story of missionary sufferings and of missionary blood. In the thoughts of this night I have been wafted away to the moorlands of Mist, where the martyrs' land and Cameron's sword and his Bible are seen. We have all sometimes found it difficult to carry our minds back to remote periods of history such as that eventful period in the history of the primitive Christians, when the cry was "The Christians, the lions!" but the difficulty has now been diminished so far as the mere power of producing Apostolic Christianity is concerned, by reading that remarkable book, "Madagascar: its Mission and its Martyrs." And how has it come about? How

is it that they beat us out and out in the glorious sacrifices they have made for the Lord Jesus Christ? The resolution in my hand tells it all. The grace of God—the omnipotence of the grace of God; and I think it is a good thing that the Directors of the London Missionary Society have had a resolution to that effect, ascribing all to God's grace; that solves all the difficulty. By the grace of God, the Christianity of Madagascar is what it is, has done what it has, and is yet to do what we have no doubt it is destined to accomplish. Why, this modern martyrdom in Madagascar has contributed some of the most beautiful and brilliant illustrations of the great principles which are dear to our heart at home. It has drawn attention especially to this point, that "it is not by might nor by power, but by my Spirit, saith the Lord of Hosts." There are two great truths which I think will be impressed upon our mind when we leave this meeting. The first is the power of principle, and the second is the power of redeeming love. You see the secret of all the martyrdom of these Madagascar Christians in the power of principle and in the power of love. There is nothing so sublime as a sound principle. My friends, it seems to me that it hath a life and immortality; yea, it looks as if it had something omnipotent about it. Cast a sound principle in the midst of any system of injustice and oppression, and you will speedily hear an explosion that will send terror among the abettors of iniquity.

It may be a very little thing, it may be one of the least among the thousands of Israel; yet out of it shall come something to rule the human mind. Let us, my lord, never despise the day of small things. A sound principle, like that of which we have heard in connexion with Madagascar Christianity, resembles the acorn of which Darwin sang—

"Within its little shell the oak's vast branches were."

Yes, principle is a reformer of abuses and a reviser of systems. It was not a solitary monk that shook the world in the sixteenth century; it was the great principle proclaimed by Luther, that in matters of religion and conscience men must appeal to the Word of God alone. Let men be convinced that a cause has Bible principle in it, and especially let that principle be cherished and wielded by Bible Christians, and we shall soon see what such principle will accomplish. Truth now discovers its vitality, and shows itself imperishable. Now, my friends, I would just in one word say, look to the power of redeeming love. In all that you have been hearing of to-night with regard to Madagascar martyrdom and Christianity, it was the power of love that triumphed: God is love, and by the beautiful story of the love of Jesus Christ, the hearts of these Malagasy Christians were completely won to Him. It was the perception of the bleeding Lamb of God on the Cross that broke the spell of superstition in their souls, and led them to take joyfully not merely the spoiling of their goods, but the loss of their very lives, for Christ's sake. The love of Jesus is the only thing that can keep Christianity right in Britain. It is through the unveiling of that glory that we shall have influence upon heathenism in various parts of the earth. By this same story of redeeming love the whole world shall be brought back to God. Love shall be the president of the human heart wherever it is found to beat; it shall put down all hateful passions; and, as the genial light and heat of summer result in fruitfulness and luxuriance, and produce the plants and flowers, and herbs of this earth, so shall this love call into purer action the higher powers of our nature, and give spiritual life to human minds now deaf as the adder to the invitations of the Gospel. Yes, the time is coming when every proud

heart shall be humbled, when every august throne shall be abased before Christ, when the living, blessed Spirit shall permeate all countries, and when not merely from the shores of Madagascar, but from all Europe, Asia, Africa, and America shall be heard the joyful acclamation, "Hallelujah, hallelujah, the Lord God Omnipotent reigneth; the kingdoms of this world have become the kingdoms of our God and of His Christ."

The Resolution was then put and carried.

T. BARNES, Esq., M.P., said—I have very great pleasure in moving—

"That the sincere and respectful thanks of this Meeting be hereby presented to the Right Honourable the Earl of Shaftesbury, K. G., for his renewed kindness in presiding on the occasion, and for his efficient services in conducting the proceedings of the Meeting."

Such a resolution as this commends itself so entirely to the appreciation of every person present, that no remarks of mine can be needed to enforce it; nor do I intend to detain you by offering any. I wish, however, to express my own obligations to the noble lord, and to testify to the great pleasure which we all feel when we see him among us on such an occasion as this. This is not the first occasion in which the noble lord has served the Society, and I believe it will not be the last, because he is always ready for any good work. Every object which calls forth Christian feeling, manly sentiment, or noble expression, commends itself to him, and he is in such cases at all times ready to give utterance to his opinions and emotions. I am sure we all feel greatly obliged to him for the service which he has rendered to the Society to-night, and also for his noble and Christian-like expression of regret at the unwise, ungenerous, and injudicious conduct of those who have formed another Society, which may interfere with the operations of the London Missionary Society in Madagascar.

JOHN KEMP WELCH, Esq., said—My friends, it is with much pleasure that I rise to second a resolution, which fortunately for you as well as myself, needs nothing in the way of advocacy. I am quite sure you will all concur in tendering the very best thanks of the meeting to the noble lord who has presided on this occasion.

The Resolution having been carried by acclamation,

The EARL OF SHAFTESBURY said—You will, I am sure, believe me, when I say that I am deeply grateful for the manner in which this vote of thanks was proposed, and also for the manner in which it has been received. The honourable gentleman who proposed it said most truly that this was not the last time that I should come forward to do what little I could on behalf of the London Missionary Society. If it should please God to give me life, and health and strength, I do assure you they shall never be wanting for the furtherance of the cause maintained by this noble, most admirable, and most blessed association. But let me just say, do not thank me for having come here to-night. I have come here to be instructed. I have come to be essentially benefited. I have come here to be fortified with arguments that no one can gainsay, in the maintenance of the great truths of God. And when some silly, coxcombical, ignorant, and presumptuous person presumes to nibble at the very outskirts of the Holy Word, do not take the trouble to enter into trumpery details, but answer him by quoting the mighty miracles and the blessed results of the Word of God in the Island of Madagascar.

The Meeting having sung the Doxology,

The Rev. P. Latrobe, of the Moravian Missionary Society, concluded the proceedings by prayer and the benediction.

ANNIVERSARY SERVICES IN MAY, 1863.

THE Directors are gratified in announcing to the Friends and Members of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 11th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. JOHN STOUGHTON.

To commence at Seven o'clock.

WEDNESDAY, MAY 13th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. JAMES SPENCE, D.D.

Service to commence at half-past Ten o'clock.

EVENING.—TABERNACLE.

SERMON by the Rev. THOMAS JONES, of Bedford Chapel.

To commence at Seven o'clock.

THURSDAY, MAY 14th.

MORNING.—ANNUAL MEETING—EXETER HALL.

Chair to be taken at Ten o'clock.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

Chair to be taken at Six o'clock.

FRIDAY EVENING, MAY 15th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 17th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay their amounts at the Mission House, on or before Tuesday the 31st instant, the day appointed for closing the Accounts. The List of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1863.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the Rev. EBENEZER PROUT, so that they may be received on or before Tuesday the 31st instant; together with correct Lists of Subscriptions and Collections, duly arranged for insertion in the Annual Report.

CONTRIBUTIONS TOWARDS THE ERECTION OF MEMORIAL CHURCHES
IN MADAGASCAR.

Amount already acknowledged	6000 0 0
Joseph Trueman, Esq.	100 0 0
John Rogers, Esq.	50 0 0
W. Seth Smith, Esq.	50 0 0
Camberwell, Rev. J. Pillans, Collection	31 11 6
Edward Daniell, Esq., Shropham Hall	25 0 0
Robert Porter, Esq., Croydon	25 0 0
Charles Potter, Esq., Manchester	25 0 0
John Wright, Esq., Buxton	25 0 0
S. Saddington, Esq.	21 0 0
Mrs. C.	20 0 0
Hobart Town, Proceeds of Young Ladies' Bazaar, Brisbane Street Chapel	20 0 0
Friends at Newbury	12 9 0
J. Aldridge, Esq., Throop	10 10 0
Mrs. Calder	10 10 0
Rev. Alexander Good	10 10 0
Mrs. A. Haldane	10 10 0
Benjamin Smith, Esq.	10 10 0
J. W. Buckley, Esq., Croydon	10 0 0
Calne, Collection in Town Hall	10 0 0
Samuel Ellis, Esq.	10 0 0
Jamaica, Church at Ridgmount, per Rev. W. Alloway	10 0 0
Samuel Job, Esq., Liverpool	10 0 0
A Lady, per Rev. C. Chapman, Chester	10 0 0
W. Leslie, Esq., Aberdeen	10 0 0
Rev. Henry Venn, B.D.	10 0 0
Friends at Sherborne	10 0 0
Dalkeith, West Parish Church, Collection	6 10 0
P. Bunnell, Esq.	5 0 0
Messrs. T. and A. Callander, Edinburgh	5 0 0
Miss A. Devenish	5 0 0
Mrs. W. Jennings, Eversholt	5 0 0
Mrs. Jobson, Stony Stratford	5 0 0
Rev. Dr. Spence	5 0 0
Miss Wardell, Chester	5 0 0
Reading: G. Palmer, Esq.	20 0 0
Messrs. Barrett, Exall and Andrews	5 0 0
Sums under £5	10 12 6
	35 12 6
Salisbury: J. C. Wheeler, Esq.	10 0 0
S. Hill, Esq.	5 0 0
Sums under £5	4 1 0
	19 1 0
Special Meeting at Freemason's Hall, February 17th:	
A Friend	50 0 0
John Churchill, Esq.	10 0 0
J. H., per Rev. Dr. Tidman	10 0 0
Rev. W. and Mrs. Arthur.	5 5 0
Collection	15 14 4
	90 19 4

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

LONDON AND ITS VICINITY.		COUNTRY AND ABOARD.	
Abney Chapel	10 4 5	York Street Walworth	8 0 0
Anerley	2 0 0	W. C. Gellibrand, Esq.	7 0 0
Bedford Chapel	5 0 0	COUNTRY AND ABOARD.	
Bethnal Green	4 0 0	Acocks Green	7 8 7
Blackheath	25 6 4	Alfriston	0 10 6
Bromley	3 3 0	Alton	3 10 0
Camberwell Green	15 5 0	Amble	0 10 1
Clapton	25 0 0	Andover	5 2 10
Claremont Chapel	9 6 8	Annan	1 0 6
Craven Chapel	20 0 0	Arundel	1 1 6
Craven Hill Chapel	13 15 3	Ashwell	4 0 0
Deptford	3 19 0	Baldock	1 0 0
Eccleston Chapel	10 7 0	Barnard Castle	1 0 0
Edmonton and Tottenham	5 0 4	Barnet	4 0 0
Enfield: Chase Side	6 12 10	Barton-on-Humber	1 0 0
Do., A.S.L.	5 0 0	Barrow	1 0 0
Falcon Square	10 0 0	Basinstoke: London St.	2 6 0
Forest Gate	3 0 0	Oat Street	1 18 0
Hammersmith: Broadway	2 6 2	Bassingbourn	1 14 6
Hanover Chapel, Peckham	12 1 0	Bath: Argyle Chapel	10 0 0
Hare Court Chapel, Canonbury	33 0 0	Percy Chapel	14 10 9
Harley St., Bow	3 10 0	Batley	1 15 0
Hendon	4 7 2	Bedford: Bunyan Meeting	6 10 0
Highgate	5 7 9	Beccles	1 14 1
Holloway	9 10 0	Belper	1 15 0
Horbury Chapel	8 3 10	Berbice: Albion Chapel	3 10 0
Hornsey Park Chapel	6 3 11	Berkhamstead	1 17 7
Jamaica Row	2 9 2	Bideford	2 11 1
Kensington	20 0 0	Bingley	0 16 0
Kentish Town	13 18 10	Birkenhead: Oxton Road	7 15 3
Kingsland	14 10 0	Birmingham: Carr's Lane	15 0 0
Latimer Chapel	3 0 0	Bordesley St.	1 0 0
Lewisham: High Road	4 1 5	Edgbaston	9 11 11
Union Chapel	10 0 0	Lozell's Church	2 5 0
Marlborough Chapel	5 4 0	Mosley Road	2 13 7
Merton	1 14 8	Bishop's Stortford	4 0 0
Middleton Road	11 12 6	Blackburn: Chapel Street	1 0 0
Mile End New Town	2 2 0	Blandford	3 9 6
Mile End Road	1 0 0	Bognor	1 0 0
New College Chapel	11 8 9	Bolton: Mawdsley Street	2 16 0
New Court, Carey Street	1 11 0	Booth	1 11 10
New Tabernacle	3 2 0	Boston: Grove Street	2 0 0
Offord Road	10 19 6	Bournemouth	3 11 6
Ditto, Sunday School	2 2 0	Bowdon	9 1 0
Old Gravel Pit Chapel	27 0 0	Bradford on Avon	2 6 9
Paddington	12 0 0	Bradford (Yorkshire):—	
Park Chapel, Camden Town	15 16 11	Horton Lane	15 0 0
Park Crescent Chapel, including Master Clegg's Box, &c.	4 3 1	Salem Chapel	5 0 0
Peckham Rye Chapel	3 15 0	Lister Hills	2 8 0
Pembury Grove Chapel	5 3 9	College Chapel	3 0 0
Poultry Chapel	33 6 6	Saltaire	11 4 9
Richmond	3 0 0	Greenfield Chapel	1 13 0
Robert Street, Grosvenor Square	5 10 0	Bridgwater	3 10 0
St. John's Wood	5 0 0	Brighouse	3 17 5
Sutherland Chapel	3 19 0	Brighton: Union Street	5 8 10
Sutton	1 5 9	Queen Square	6 6 0
Trinity Chapel, Edgeware Road	10 0 0	Brinklow	0 10 0
Trinity Chapel, Poplar	12 17 0	Bristol: Arley Chapel	10 6 6
Ditto, a Lady, by Rev. G. Smith	2 10 0	Brunswick Chapel	2 13 4
Union Chapel, Brixton Hill	8 0 0	Castle Green	6 0 0
Union Chapel, Islington	21 3 6	Gideon Chapel	3 13 6
Walthamstow	8 0 0	Bromsgrove	2 0 0
Wandsworth	5 5 0	Bruton	1 0 0
Weigh House	30 15 0	Buckingham	2 13 3
Woodford	7 5 6	Burnham Market	1 0 0
Wood Green	1 0 0	Bury	0 15 0
Woolwich: Rectory Place	7 12 0	Burnley: Bethesda Chapel	2 12 6
York Road Chapel	10 0 0	Westgate do.	3 11 0
		Bury: Bethel Chapel	1 1 1
		Castle Croft (2 years)	1 15 0
		New Road	1 6 8
		Bury St. Edmunds: Whiting Street	2 0 0
		Cambridge	3 14 11
		Canterbury: Union Chapel	2 10 1
		Carlisle: Charlotte Street	1 0 0
		Castle Hedingham	5 7 0
		Chalford	0 7 0
		Chelmsford: London Road	10 0 0
		Cheltenham: Highbury Ch.	8 0 0
		Chesham	0 15 8
		Chester: Commonhall Street	2 5 0
		Queen Street	9 2 3
		Chester-le-Street	0 10 6
		Chichester	3 0 6
		Chinnor	1 5 0
		Chippenham	4 4 0
		Christchurch	4 5 0
		Cockermouth	1 0 0
		Colchester: Lion Walk	10 0 0
		Head Gate	1 5 0
		Combs	3 10 0
		Corfe Castle	0 15 0
		Cottingham	10 10 3
		Coventry: West Orchard Chapel	3 0 0
		Creaton	1 3 11
		Croydon	6 4 6
		Cuckfield	3 5 8
		Darlington	1 0 0
		Dartmouth	1 1 0
		Deal	1 0 0
		Derby: London Road	
		Victoria Street	3 5 0
		Do. Messrs. J. and J. and Miss Denton	5 0 0
		Do., A Female Friend	0 5 0
		Devonport: Princes Street	3 14 6
		Dewsbury: Ebenezer Ch.	3 15 0
		Dorchester	1 2 10
		Dover: Russell Street	5 0 0
		Dudley	5 15 9
		Dundee: Panmure Street	6 17 6
		Ealing	4 0 0
		Earlsheaton	2 3 8
		East Cowes	2 0 0
		East Dereham	1 8 1
		Egham Hill	4 12 2
		Elswick	1 10 0
		Exeter: Castle Street	6 2 6
		Fareham	2 6 8
		Finchley	3 10 3
		Fleetwood	4 0 0
		Fordham	0 13 0
		Frome: Zion Chapel	4 10 0
		Rook Lane	1 5 0
		Gainsborough	1 7 1
		Glasgow: Elgin Place	9 0 0
		Gloucester: Southgate St.	4 14 1
		Gomersal	2 15 0
		Grantham	1 12 0
		Gravesend	10 0 0
		Great Eversden	1 0 0
		Great Ouseburn	0 9 0
		Green Hammerton	0 5 0
		Greenock: George Square	2 0 0
		Grimsby	1 0 4
		Guernsey: Eldad Chapel	2 3 2
		Guestwick and Briston	1 10 0
		Guildford	2 8 6
		Guisborough	0 10 0
		Halesworth	2 0 0
		Halesowen	1 1 0
		Halifax: Harrison Road	3 0 0
		Sion Chapel	5 10 0
		Square Road	5 5 0
		Halstead: Old Meeting	3 18 2
		Hanley: Tabernacle	3 3 0
		Harpurhey	4 4 0

Hartlepool East	1 3 9	Maidenhead	5 0 0	South Molton	1 9 1
Ditto, W. Watson, Esq.	1 0 0	Maidstone	4 0 0	Southport	12 0 0
Ditto, West	1 10 0	Malpas and Thrapwood	0 15 0	Ditto, West End	3 3 0
Harrogate	1 10 0	Malvern Link	1 6 6	Sowerby Bridge	1 0 0
Harwich	1 3 5	Manchester and Salford:—		Stafford	2 0 0
Haslingden	1 0 0	Cavendish Chapel	15 0 0	Staindrop	2 10 0
Hastings	8 13 3	Cheetham Hill	4 5 0	Staines	2 6 7
Henley-on-Thames	3 10 0	Grosvenor St.	18 5 0	Stamford	2 6 8
Hereford	1 0 0	Pendleton	2 12 0	Stand	1 8 5
Herne Bay	1 16 2	Marden	1 6 0	Stansfield	1 10 0
Hertford	2 0 0	Market Harborough	4 15 7	Stansted	1 0 0
HighWycombe: Trinity Ch.	2 1 0	Market Weighton	1 1 0	Stone	1 10 0
Hindley: Bridge Croft	1 0 1	Melbourne (Camb.)	2 11 0	Stourbridge	1 10 0
Hornton	2 13 10	Melbourne (Derby)	0 9 6	Stratford-on-Avon: GuildSt.	
Hopton	2 18 0	Middlewich	1 12 6	Congregational Church	2 0 0
Huddersfield: Highfield	6 0 0	Moor Green	0 5 0	Stroud: Bedford Street	3 3 0
Ramsden St.	6 0 0	Morley: Rehoboth Chapel	2 3 0	Sunderland: Bethel Chapel	3 2 5
Hull: Albion Chapel	8 0 0	Mossley	1 4 3	Ebenezer Chapel	5 0 0
Fish Street	6 15 0	Newbury	3 0 0	Surbiton	7 1 0
Hungerford	1 1 0	Newent	1 0 0	Swindon	1 0 0
Huntingdonshire.		Newport (I.W.) St. James		Swinton	0 9 2
Buckden	0 2 6	Street	2 15 0	Tavistock	1 10 0
Godmanchester	0 5 0	(Salop)	2 0 0	Taunton: North Street	14 1 9
Huntingdon	1 5 0	Newport Pagnell	2 0 0	Thame	0 16 6
Kimbolton	0 10 0	Northampton, Castle Hill	8 2 10	Thatcham	1 0 0
Offord	0 2 6	Northfleet	1 5 10	Therfield	1 3 0
Perry	0 3 1	North Petherton	0 10 6	Thirsk	
Ramsey	0 15 0	Northwich	4 0 0	Throop	2 0 0
St. Ives	1 0 0	Norwich: Chapel-in-Field	5 0 0	Tisbury and Forant	1 12 0
St. Neots	1 1 10	Princes Street	6 5 0	Titchfield	1 0 0
Winwick	0 3 6	Oakham	0 16 6	Torpoint	0 10 0
Woodhurst	0 4 3	Ongar	1 5 6	Totnes	2 2 0
Yelling	0 6 3	Ormskirk	1 6 0	Tottington	0 16 6
Huntly	1 10 0	Ossett	1 10 0	Trowbridge: Silver Street	1 5 0
Hythe	0 16 6	Oundle	1 10 0	Tabernacle	5 0 0
Ilfracombe	0 17 6	Penrith	1 10 0	Truro	3 2 6
Ditto, J. Jones, Esq.	0 10 6	Petersfield	0 17 0	Tutbury	0 14 3
Ilkeston	1 14 0	Plymouth: Norley Chapel	8 4 0	Tunbridge Wells: Countess'	
Ipwich: Tacket Street	5 0 0	Union Chapel	2 2 0	Chapel	2 2 4
Isle of Portland	1 0 0	Pocklington	1 0 0	Turvey	0 13 0
Itchen	0 14 0	Pontefract	1 5 0	Upminster	3 4 0
Jamaica Ridgmount:	2 0 0	Poole	2 5 0	Upper Mill, Saddleworth	1 10 0
Jersey: St. Helier's	2 18 9	Portobello	1 1 0	Uttoxeter	1 11 0
St. John's	2 0 0	Poyle	1 18 6	Uxbridge: Providence	
Keighly	2 0 0	Preston: Cannon Street	3 17 0	Chapel	5 10 9
Kingsbridge	1 7 0	Lancaster Road	1 19 4	Wallingford	1 15 0
Kingston	5 3 3	Radcliffe	0 18 3	Ware: High Street	2 8 10
Kingswood (Glos.)	0 17 0	Rawdon	1 12 0	Welford	1 12 2
Kirkham	1 4 11	Reading: Trinity Chapel	4 0 0	Wellingborough: West End	0 10 0
Knowl Green	0 6 6	Redhill	2 17 4	Wells (Norfolk)	0 15 0
Lancaster	4 0 0	Reigate	1 10 0	West Melton	0 18 0
Launceston	1 8 0	Ripon	1 1 0	Weston Super Mare	2 6 7
Lavenham	1 0 0	Rochester	2 0 0	Weymouth: Nicholas Street	1 10 6
Leamington: Holly Walk	2 5 0	Ross	1 8 0	Whitchurch (Salop)	1 10 0
Spencer Street	5 0 0	Rotherham: Masbro' Chapel	3 5 0	Whitehaven	5 0 0
Leicester: Bond Street	5 0 0	Royston: John Street	5 5 0	Whitstable	2 14 6
Gallowtree Gate	6 10 0	Ruabon: The Quinta	0 15 6	Wilton	1 0 0
London Road	6 17 6	Ruscombe	0 2 6	Wincanton	1 5 2
Leith: Rev. W. Swan	1 0 0	Ryde	4 0 0	Windsor	5 19 0
Lenham	0 9 0	St. Helens	9 18 0	Wingham	1 0 9
Lincoln	6 7 6	Salisbury	6 4 0	Wingrave	1 0 0
Linton	1 0 0	Sandbach and Wheelock	2 6 0	Wilmslow	3 10 3
Little Lever	0 14 0	Sawston	2 0 0	Wirksworth	1 0 0
Liverpool: Claremont Ch.	1 2 2	Sarborough: Bar Church	10 10 0	Witham	2 3 0
Crescent Chapel	21 1 8	Sedbergh	0 10 0	Wivelscombe	1 0 0
eat George St.	20 0 0	Shaftesbury	1 7 0	Wolverhampton: Queen St.	7 16 11
Toxteth Chapel	1 10 8	Sheffield: Nether Chapel	9 0 7	Woolburn	1 1 0
Welsh Tabernacle	2 0 0	Mount Zion Chapel	3 0 0	Woodbridge, Quay Meeting	2 0 0
Llanely, Park Street	2 0 0	Queen Street	5 0 0	Worcester	7 10 3
Long Sutton	1 12 0	Wicker Chapel	5 0 0	Worksop	1 0 0
Louth	1 17 1	Sherborne	3 17 11	Wotton-under-Edge Taber-	
Lowestoft	2 10 0	Shrewsbury: Castle Gate	1 10 0	nacle	4 19 3
Luddenden Foot	1 0 0	Swan Hill	4 12 5	Wrexham: Chester Street	2 12 0
Ludlow	1 2 6	Sidmouth	1 10 0	Yarmouth	6 7 7
Lutterworth	2 0 0	Skipton	1 8 0		
Luton	1 14 0	Slough	5 2 0		
Lynne	0 16 6	Smethwick	1 16 0		
Lynn: A Servant	0 10 0	Southampton: Above Bar	6 0 0		
Macclesfield: Roe Street	3 10 0	Albion Street	2 5 0		

Table listing names and amounts for Mrs. Drew, Mrs. Gillett, Miss Phillips, Miss Preece, Miss Pasmore, Mrs. Sexton, Mrs. White, Miss Westbrook, Miss Woodthen, For the Boys' Mission School, Mr. Alloway, Mr. T. Micklem, Mr. Poulton, Exs. 48s. 6d., 63l. 2s. 6d.

Table listing names and amounts for Newbury. Collected for the Memorial Churches, by Rev. G. Pritchard. W. Blacket, Esq., E. Noel, Esq., J. Wells, Esq., Mr. W. H. Bew, Mr. T. Burrough, Mr. W. Chubb, Mr. Doe, Mr. H. W. Fielder, Mr. H. Flint, A Friend, Mr. W. Penfold, Mr. S. N. Toomer, Mr. Wareham, W. J. B., Mr. F. S. Adnam, Mr. Robert Bell, Mr. W. Clark, E. L., A Friend, A Friend, Mr. Joseph Hopson, Mr. T. Langford, Mr. W. C. Lay, By M. J. Lewis, Mr. J. H. Lucas, Mr. J. B. Pratt, Mr. A. Smith, A Friend, A Friend, Mr. M. M. Milson, 12l. 9s.

Table listing names and amounts for Reading. Collected for the Memorial Churches, by Rev. G. Pritchard. G. Palmer, Esq., Barrett, Exall, and Andrews, E. Brown, Esq., Mrs. S. Dryland, Miss Hall, Mr. Barchard, Bible Class by do., Mr. Philip Davy, Mr. A. R. Eisdell, A Friend, Mr. J. Long, Mr. P. Spokes, T. J., G. W. Colebrook, Mr. M. H. Sutton, Mr. T. N. Timothy, A Friend, 35l. 12s. 6d.

Table listing names and amounts for BUCKINGHAMSHIRE. North Ducks Auxiliary. Rev Josiah Bull, M.A., Treasurer. Newport Pagnel. Subscriptions & Donations. Rev. J. Bull, Mr. W. B. Bull, Mr. Brownwich, Mr. Chapman, Mr. F. Coates, Mr. Elkins, A Friend, A Friend (for Madagascar), Mr. Hives, Mr. Rogers, Native Teacher, Missionary Boxes. A. T. Bull, W. B. Bull.

Table listing names and amounts for Francis W. Coales, Mrs. Warren, Mrs. Grey, Mr. W. Coales, Miss Warr, Elizabeth Mapley, Emma Marston, Elizabeth Reynolds, Miss Rogers, M. Tomkins, - Abbott, Walter Mapley, Mrs. Pettis, Caroline Cross, M. A. Judge, John M. Rogers, Lucy Osborn, M. A. Tebbitt, Mrs. H. Chapman, Boys' School, Girls' School, Fractions, Juvenile Society, Collections, Exs. 21s. 6d., 30l. 11s. 2d.

Table listing names and amounts for Colney. Collection, Mr. Adkins, Mr. J. Parris, Mr. Woodroffe, Mr. Berrill, Mr. Owen, Rev. T. W. Mays, M.A., Collected by Miss Hearne, Mr. W. Whitmee, Mr. Flood, Mrs. Minney, Mary Whitmee, Miss Learne, Missionary Boxes, Exs. 5s., 6l. 18s. 4d.

Table listing names and amounts for Marsh Gibbon. Contributions, A Piece of Lace, 4l. 3s. Stoke Goldington. Mr. Hancock, Mr. Hillier, Rev. J. Mills, Mr. Scrivener, Mr. J. Dowdy, Collection, 2l. 17s. 8d.

Table listing names and amounts for Wendover. Winslow. Collection, Mrs. W. J. Jones - Box, Mrs. Morgan - Box, Sabbath School, Mr. J. L. French, Exs. 5s., 5l. 5s. 6d. Great Horwood & Whaddon. Collection and Boxes, Exs. 3s., 1l. 17s. Exs. 82s. 6d., 52l. 4s. 7d.

Table listing names and amounts for CAMBRIDGESHIRE. Bassingbourne District. Ashwell. Rev. J. B. Millson. Missionary Sermon, For Widows, &c., Missionary Boxes. Miss Chapman, Mrs. T. Chapman, Miss A. C. Westrope, Mr. C. Westrope, Mrs. Jas. Pitty, Mrs. Wm. Briants, Mrs. Webb, Mrs. Insgrey, Mrs. Wm. Westrope, Mrs. Millson, Mr. J. Barlowe, Mrs. Goodchild, Mrs. Hufer, Mrs. Jas. Chapman, Mrs. Sam. Woods, Mrs. Chalkley, Fractions, 15l. 2s. 4d.

Table listing names and amounts for Linton. Rev. G. Burgess. Public Meeting, Fauny Burling's Card, For Widows' Fund, For Memorial Churches, Exs. 1s. 6d., 6l. 13s. 3d.

Table listing names and amounts for Melbourn. Rev. A. C. Wright. Mr. Geo. Charter, Mr. H. Clear, Mr. & Mrs. Flitton, Miss Coles, and Young Ladies, Mrs. Palmer, Rev. A. C. Wright, Mr. A. C. Wright, jun., Mr. W. N. Woodham, Mrs. Ben. Wallis, Mrs. Smith, Mr. Jno. Unwin, Public Collection.

Table listing names and amounts for Cheshire. Collected by - Mrs. Pryor, Mrs. Miller, Miss Ward, For Widows, &c., 23l. 18s. 1d. CHESHIRE. Birkenhead and Wirral Auxiliary. J. S. Blease, Esq., Treas. Oxton Road Congregational Church. Rev. F. Williams. Collections, less expenses, 14s. 6d., 32 s 7.

Table listing names and amounts for Hamilton Square Chapel. Rev. J. Mann. Collections, 7 10 5. Master Hickling's Box, 40l. 1s. 1d. Ince. Miss H. Jones, 0 10 0. Middlewick. Per Mr. Dutton. Rev. W. B. MacWilliam, Miss Dutton, Mrs. Coates, Contributed by Miss Bostock & Young Ladies, 2 4 0. Collected by Mr. Dutton, 2 0 7. Juvenile Missionary Society, 2 3 6. Public Collections, 14 7 1. Missionary Boxes. Emily Andrews, Mary Jane Cooper, F. E. & S. Dean, Mary Ann Gordon, Lucy Greathack, Lucy and Blanche Hitchin, Sarah Hunt, Martha Mayler, Mary Moss, Mary Esthorne, Eliz. Ann Stubbs, Sacramento Offering in February, Exs. 14s., 30l. 14s.

Table listing names and amounts for Northwich. Rev. J. Johns, B.A. Mrs. Rothwell, Treasurer. Subscriptions. Mr. Fletcher, Mr. Thomas.

Table listing names and amounts for Mrs. Carnes, and Box, Mr. Hurst, Miss Okell, A Friend to Missions, Mrs. Rothwell, Mrs. Hurst, Mrs. Willett, Mrs. Weston, Mrs. Leigh, Mrs. Thos. Pass, Miss Price, Mr. Garner, Miss Garner, Miss Johnson, Miss Lowe, A Friend, Boxes. Miss Fletcher, Miss J. Thomas, and Master J. Thomas, Collected by Mr. T. Pass, Master G. Fowls, Northwich Sunday School. Girls, Boys, Wilton Sunday School, Sermon, 10s., A Friend to Madagascar, Expenses, To other Societies, 10 0 0.

Table listing names and amounts for 25 7 4, For Widows' Fund, 4 0 0, For Mem. Churches, 3l. 5s. 1d.

Table listing names and amounts for Wilmslow. Rev. S. Ellis. Collected by Mrs. Crewdson. Rev. S. Ellis, Miss Ellis, Miss P. T. Ellis, Mr. A. P. Ellis, Neville Blythe, Esq., Adelaide, Australia, Mr. Robt. Crewdson, Mrs. Crewdson, Miss Crewdson, Mr. A. Crewdson, Mr. T. Crewdson, Mrs. B. Crewdson, Miss A. M. Crewdson, Mr. Dimmock, Mrs. Dimmock, Mrs. Jenkins, Mrs. Bickham, Mrs. Pearson, Mrs. Roberts, A Friend, Mrs. Keyworth, Mrs. Somerville, Miss Somerville, Mrs. Ball, Mr. & Mrs. Heugh, For the Children's Memorial Church (see Juvenile Missionary Magazine), For Widows' Fund, 3l. 10 3, 8l. 3s. 2d.

Table listing names and amounts for CUMBERLAND. Brampton. Collection, Castle Carrick, Mr. Watson's Box, Exs. 6s. 6d., 3l. 13s. 6d. Penrith. Rev. W. Brewis. For Widows' Fund, 1 10 0. For Madagascar Chapels. Mrs. Wauchope, Daire Lodge, Mrs. David Wauchope, 4l.

DERBYSHIRE.

Auxiliary Society.

Mr. T. Harrison, Treasurer.

Belper.

Collected by—

Miss Clarke 1 5 8
 Miss Louisa Booth. 1 0 0
 Miss Harrison.....
 Rev. H. H. Sculard. 0 10 0
 Mr. T. L. Harrison... 0 10 0
 Smaller Sums 1 6 0

Missionary Boxes.

Misses Woltstenholmes 0 7 7
 Mrs. T. L. Harrison 0 4 5
 Boys and Girls 0 19 5
 Collections..... 11 1 5
 For Widows' Fund. 1 5 0
 Exs. 1s.; 17l. 10s.

Marlpool 4 14 9

Riddings.

Rev. T. Chapman.

Missionary Boxes.

Elizabeth Parkin ... 0 5 3
 Lydia Parkin 0 5 9
 Ann Parkin 0 4 5
 Elizabeth Carlin..... 0 3 1
 Anna Douglas 0 4 4
 Agnes Spencer 0 2 0
 Hannah Dawes 0 2 9
 Collection 0 19 4
 2l. 7s.

Ilkestone.

Rev. Mr. Aulsebrook.

Public Meeting 1 11 6
 Sunday School Boxes 1 8 1
 2l. 10s. 7d.

Repton—Rev. Mr. Ingham.

Collections..... 3 1 0

DEVONSHIRE.

G. R., Devon 50 0 0

Devonport. Legacy of the late Mrs. Ann Eliza Adams, less duty 130 0 0

Kingsbridge. For a Native Girl at Nagercoil 2 0 0

DORSETSHIRE.

Shaftesbury.

Per Mr. R. Soul.

Collections..... 2 1 8
 For Widows' Fund. 1 7 0
 Mr. R. Soul 1 1 0
 Mr. Rabbitts 1 1 0
 Sabbath Sch. Boxes. 1 0 0
 Young People, for Memorial Church. 3 5 0
 Exs. 4s.; 2l. 11s. 8d.

Weymouth. Hope Chapel.

Miss E. C. Rae, per Mr. Barling 15 0 0

DURHAM.

Durham.

Rev. G. T. Fox..... 1 0 6
 For Widows' Fund. 3 9 0
 4l. 9s.

Staindrop.

Rev. E. Jones.

Wm. Copeland, Esq. 2 0 0
 Miss Lengard 0 6 0
 Miss Pearson 0 5 0
 Miss Mannheim..... 0 3 6
 School Missionary Box 0 2 2
 Miss Hopper's Box. 0 2 10

Collections..... 4 0 0
 Do. for Widows and Orphans 0 10 0
 Do. Cockfield 1 0 0

Little Hutton.

F. Raine, Esq. 1 1 0
 Exs. 9s. 9d.; 2l. 0s. 9d.

Sunderland.

Per W. Thackray, Esq.

General account 21 13 6
 Bethel Sunday Sch., for Memorial Church 4 6 5
 Bethel, for Widows, &c. 3 2 5
 Exs. 2l. 4s.; 26l. 1s. 4d.

ESSEX.

Auxiliary Society.

T. Daniell, Esq., Treasurer.

Chelmsford. per Messrs. Wells and Perry 229 10 2

Little Baddow. do. . 6 2 11

Finchingfield. Rev. T. B. Sainsbury ... 21 14 0

Thaxted. Rev. J. C. Rooke 7 17 3

Dunmow. per Mr. R. Taylor 9 6 9
 202l. vs. 1d.

Barking.

Rev. J. Smedmore.

Collection for Madagascar 3 9 3
 Sunday School, for Memorial Church. 3 2 9
 6l. 12s.

Billerica.

Annual Meeting 1 3 6
 Ladies' Association. 0 13 7
 Sunday School Missionary Boxes 0 8 1
 Mr. Peter Joslin 0 10 0
 Mr. James Joslin 0 19 0
 Mr. George Curtis 0 10 0
 3l. 13s. 8d.

Maldon. For the Native Teacher, J. Gwyn Hughes. 12 0 0

Upminster.

Rev. H. Madgin.

Collection for Widows 3 4 0
 Sabbath School, for Memorial Church 3 11 5
 Annual Sermons 5 2 3
 Collected by—
 Miss Joslin 4 9 9
 Mrs. D. Finchon 0 11 0
 Mrs. Clayton 1 0 0
 Mr. Johnson 1 0 0
 Mr. Joslin 1 0 0
 Mr. Martin 0 10 0
 Mr. P. Smith 1 0 0
 Mrs. Pinchon 1 0 6
 Mr. H. Woodlings 0 10 6
 Sabbath School Missionary Boxes 0 8 0
 23l. 6s. 3d.

Wickford.

Rev. W. Dougan.

General 0 10 0
 For Memorial Church 2 12 2
 3l. 2s. 2d.

GLOUCESTERSHIRE.

For Madagascar, per Mr. C. A. Porter.

Falfield 0 10 10
Thornbury 0 7 3
Berlington 0 14 6
Street, less expenses 0 6 5
 1l. 18s. 6d.

HAMPSHIRE.

Portsea.

W. Blessley, Esq. (A.) 10 0 0

Troop.

J. Aldridge, Esq., for Madagascar ... 10 10 0

HERTFORDSHIRE.

Cheshunt Auxiliary.

A. Morrison, Esq., Treasurer.

Collected by—
 Misses Atkinson ... 1 13 6
 Miss Gillett 1 5 6
 Misses Gocher 1 0 0
 Miss Hewitt 0 16 3
 Miss E. Hill 0 14 0
 Mr. A. Pegrum 1 3 0
 Wormley Sunday School Children 0 1 0
 6l. 13s. 3d.
 Rev. C. Mayo 2 2 0

Ware.

High Street Chapel, Rev. Dr. Leask.

Missionary Sermons 7 3 11
 Public Meeting 3 5 3
 Anonymous, for India 1 0 0
 Mr. A. Stokes, Missionary Box 0 9 2
 For Widows and Orphans 2 8 10
 14l. 7s. 2d.

HUNTINGDONSHIRE.

Auxiliary Society.

Mr. W. Paine, Treasurer.

St. Ives.

Collection, Baptist Chapel..... 2 10 0
 Do. Independent (less expenses) ... 4 2 6
 Baptist Sunday Sch. 3 12 1
 Moieties.
 Independent Sunday School..... 5 15 0
 Ladies' Bazaar 17 19 0
 Public Tea Meetings (less expenses) ... 2 19 10
 Public Meeting 3 14 0

Subscribers.

G. M. Day, Esq. 1 1 0
 John Warner, Esq. . 1 0 0
 F. W. Thorpe, Esq. . 0 10 0
 John Johnson, jun., Esq. 2 2 0
 C. Robinson, Esq. . 1 1 0
 T. F. Usher, Esq. . 1 0 0
 Messrs. E. & T. B. Uph. 1 0 0
 Mr. John Frank..... 0 10 0
 Mr. W. O. Peck 0 10 0
 Mr. Sargeant 0 10 6
 Mrs. Sargeant 0 10 0
 Mr. J. B. Uph. sen. Messrs. F. & E. Marshall 1 0 0
 51l. 9s. 8d.

Fenstanton.

Public Meeting 1 0 10
 Sunday School 0 10 10
 Thomas Coote, Esq. 5 0 0
 6l. 11s. 8d.

Kimbolton.

Public Meeting 3 4 5
 Missionary Box, Miss Bottle 0 4 6
 3l. 8s. 5d.

Woodhurst.

Public Meeting 1 19 7
 J. L. Ekins, Esq. . 1 1 0
 Mrs. Ekins 0 5 3
 3l. 5s. 10d.

Spaldwick.

Public Meeting 2 5 4
 Do. Woolley 0 2 3
 Mr. W. Ashton 0 10 0
 Mrs. Ashton 0 10 0
 Mr. Stapleton 0 10 0
 Smaller sums 0 7 6
 4l. 5s. 1d.

St. Neots.

Public Meetings (less expenses) ... 3 3 11
 Old Meeting Sunday School..... 1 2 4

Collected by—
 Miss Geard 0 19 6
 Miss Webster 0 1 4
 Miss E. M. Paine ... 0 3 6
 Mrs. Paxton 0 3 10
 Master C. Chapman 0 4 6
 Misses Paine, for China 0 10 6
 Mrs. Abbott, for Native Orphan Girl in Mrs. Whitehouse's School, named Ann Main 2 10 0

Subscribers.

Mr. Wm. Paine 0 10 0
 Mr. Jabez Paine ... 0 10 0
 Mr. James Paine ... 0 10 0
 Mr. Wm. Min 0 10 0
 Mrs. Howkins 0 10 0
 Smaller sums 2 7 6
 12l. 16s. 11d.

Huntingdon.

Sermons and Public Meeting, less expenses 3 0 4
 Tea Meeting 1 13 9
 Annual Subscriptions 3 11 0
 Quarterly Collections 1 14 11
 Missionary Boxes... 2 17 7
 12l. 17s. 7d.

Moieties.

Offord. Collection... 0 17 3
 Perry, Collection ... 0 9 6
Godmanchester. Collection 2 0 0
 Buckden, Collection 0 11 3
Hail Weston 1 4 0

Houghton.

Public Meeting 0 16 1
 Potts Brown, Esq. 12 10 0
 Ditto for Memorial Churches in Madagascar..... 50 0 0
 Mrs. Brown 3 0 0
 Bateman Brown. Esq. 5 0 0
 Geo. W. Brown, Esq. 5 0 0
 H. Goodman, Esq. . 5 0 0
 Albert Goodman, Esq. 0 10 6
 Mr. Toller 0 10 0
 Smaller sums 0 15 0
 83s. 1s. 1d.

Ramsey.

Moiety.

Public Meetings ... 4 12 1

Blantisham.

Moiety.

Collections 6 3 0
 C. P. Tebbutt, Esq. 1 0 0
 Mrs. Marshall 0 10 0
 7l. 13s.

Roxton (Beds).

Moiety.

Public Meeting (less printing) 0 17 0
 Sunday School Box 0 2 1
 Collected by Mr. J. Manning 0 5 0
 1l. 4s. 1d.

For the Widows' and Orphans' Fund.

St. Ives 2 0 0
 St. Neots 2 3 8
 Kimbolton 1 10 0
 Huntingdon 2 19 0
 Woodhurst 0 8 6
 Winwick 0 7 0
 Buckden 0 5 9
 Yelling 0 12 6
 Godmanchester 0 10 0
 Perry 0 6 2
 11l. 17s. 10d.
 Moiety 5 18 11
 Total 153 6 4

ISLE OF MAN.

Douglas.
 Congregational Chapel.
 Rev. J. Chater.
 Collected by Mrs. Fowler.
 Mrs. Atkinson 1 0 0
 Mrs. Wm. Christian 0 10 0
 Sums under 10s..... 1 3 6
 Collected by Miss Robertson.
 Mr. Whiteside..... 0 10 0
 Miss Gell 0 10 0
 Mr. T. Richards 0 10 0
 Sunday School Class 0 6 8
 Sums under 10s..... 2 4 4
 Collected by Miss Beaty.
 Rev. John Chater 0 10 0
 Mrs. Chamberlain... 1 0 0
 Sums under 10s..... 0 9 6
 Collected by Miss Dalrymple.
 Sums under 10s..... 1 3 6
 Mrs. Willmott..... 0 10 0
 10l. 7s. 6d.

KENT.

Gravesend.
 Windmill Street.
 Rev. E. S. Pryce.
 Mr. B. H. Cuillerne, Treas.
 Society of Annual
 Subscriptions 11 2 0
 Special Donation 0 10 6
 11l. 13s. 8d.

Maidstone.

Per Miss Crispe.
 From Girls and Female
 Teachers of
 Week Street Chapel
 Sunday School,
 for support of
 Mary Maidstone,
 in Mrs. Corbold's
 School, Madras ... 3 0 0
 From Congregation
 worshipping in
 the above Chapel,
 for Sarah Jinkins,
 in Mrs. Corbold's
 School, Madras 3 0 0
 Per Mr. R. Macey.
 From Boys and Male
 Teachers in the
 above Sunday Sch.
 for Benjamin, in
 Mr. Hall's School,
 Madras 3 0 0
 9l.

LANCASHIRE.

Bury.

Mr. J. Shaw, Treasurer.
 Public Meeting 6 9 3

Bethel Chapel.

Rev. W. R. Thorburn, M.A.
 Missionary Sermon 3 12 8
 Subscriptions.
 Rev. W. R. Thorburn, M.A. 1 0 0
 Mrs. Thorburn 1 0 0
 Misses 1 0 0
 W.P. Woodcock, Esq. 1 1 6
 Mr. Trimble 1 0 0
 Mr. Hampton 0 10 0
 Mrs. Wormald 0 4 4
 Collectors.
 Mrs. Thomas Shaw 0 12 4
 Miss M. Thorburn .. 1 15 0
 Mrs. Ward 0 14 10
 Miss Grundy 2 8 4
 Classes.
 Mrs. Thorburn's ... 1 5 0
 Miss Grundy's 0 11 0
 Mr. Ward's 0 3 6

Boxes.

Mr. Cocker's 1 1 0
 Miss Grundy 0 15 0
 Mr. Thos. Whitehead 0 5 6
 Rev. W. R. Thorburn, M.A., for Widows' and Orph. Fund 1 1 0
 20l. 1s.

Castle Croft Chapel.

Rev. W. Roseman.

For 1861-62.

Boxes.
 Miss A. C. Roseman 0 17 6
 Miss L. E. Butcher 0 14 6
 The Sabbath School 5 15 11
 T. Y. (S.) 0 5 0
 Mr. R. Butcher (S.) 1 0 0
 Collection 4 0 3
 For Widows' Fund. 0 15 0
 13l. 8s. 2d.

For 1863.

Collection 4 2 11
 Sabbath School 4 8 6

Boxes.

Miss A. C. Roseman 0 12 3
 Miss L. E. Butcher 0 14 9
 Master John Scholes 0 5 0

Subscribers.

Rev. W. Roseman 0 10 0
 Mr. Job Rothwell... 0 5 0
 Mr. L. Butcher 1 0 0
 A Friend, T. Y. 0 5 6
 For the Widows' Fund 1 0 0
 13l. 1s. 11d.

New Road.

Rev. J. H. Ouston.

For Widows' Fund. 1 6 8
 Mr. J. Young 2 2 0
 Collection 5 7 7

Collected by—

Miss Hodgson..... 5 11 10
 Miss Holt 7 12 1
 Miss E. Shaw 2 13 0
 Mrs. J. Shaw's Box. 0 3 6

School Classes of

Mr. Hey 1 14 0
 Mrs. Meadowcroft. 2 1 2
 Miss Webb 1 4 5
 Mrs. Shaw 0 17 0
 Mrs. Holt 0 5 1
 Miss Shaw 0 7 4
 Mrs. Chambers 0 3 6
 Miss Young 0 2 3
 Miss E. Shaw 0 5 0
 Miss Gorton 0 3 10
 Miss Porritt 0 5 6
 Mrs. Hodgson 0 7 6
 Miss Hodgson 0 2 2
 Miss Kirkman 0 1 3
 Miss Hall 0 1 3
 Miss Holt 0 4 7
 Miss Hardcastle ... 0 6 3
 Miss Kirk 0 2 7
 Mrs. Nuttall 0 5 9
 Fractions 0 0 5
 33l. 18s.

86 18 4
 Less expenses ... 4 0 8
 82 17 8

Manchester.

Legacy of late Mr. Mr. Thomas Robinson, less duty. 150 0 0
 Grosvenor Street Chapel. Youths' Association, per Mr. W. Armitage 35 0 0
 Rusholme Road Chapel. Fourth Class Girls' Sunday School, for the Native Girl, Annie Thomson 3 0 0

Radcliffe.

Per Mr. W. Scholes.
 Donations 1 0 6
 P. T. 0 2 6
 N. T. 0 2 6
 For Widows' Fund. 0 18 3
 For Memorial Church 1 5 0
 3l. 2s. 9d.

Southport.

Rev. J. E. Millson.
 Missionary Collections 47 15 10
 Proceeds of Ladies' Working Society. 12 0 0
 Collected by—

Miss Gregson's Young Ladies 2 0 0
 Miss Greatbach 8 0 0
 Miss Himmers 4 0 4
 Miss Spencer 1 8 10
 Miss L.M. Heyworth, for Memorial Church 1 1 8

O. and E. Heyworth's Missionary Box, for Mrs. Muirhead's School 3 13 0
 Mrs. T. Ball's Missionary Box 0 18 5
 Missionary Boxes in Sunday School 10 0 0
 Collected in Sunday School, for Native Teacher 10 0 0
 Ditto, for Girl in India 4 0 0
 Ditto for Memorial Churches 17 0 0
 Smith Hall, Esq. ... 1 1 0
 Rev. J. E. Millson, Little Girl in India 2 0 0
 Missionary Prayer Meeting 2 12 0
 For Widows' Fund. 12 0 0
 Exs. 19s. 10d.; 138l. 12s. 7d.

Church Town.

Rev. W. Jowett.
 Collections 6 12 1

Wigan.

Hope Chapel.
 Rev. W. C. Preston.
 T. Cook, Esq., Treasurer.
 Missionary Sermon. 15 6 6
 Miss Wood (2 yrs.).. 4 4 0
 Miss E. Wood (2 yrs.) 4 4 0
 Collected by—

Mrs. Cook 3 0 0
 Master Chaster 1 5 6
 25l.

LINCOLNSHIRE.

Boston.

Grove Street Chapel.
 Rev. F. W. Fisher.
 Sunday School 0 9 0
 Missionary Sermons 4 13 0
 Public Meeting 1 14 1

Collected by Mrs. Phillips.
 Mrs. Phillips 0 4 6
 Mr. West 0 4 0
 Mr. Lot 0 2 0
 Collected by Miss Hobson 0 14 4
 Mrs. Palthorpe (A.) 1 0 0
 Mr. Thorn's (A.) 1 1 0
 Missionary Boxes... 0 6 5
 Mrs. Costall..... (D.) 0 5 0
 Mr. Shipley (D.) 0 4 0
 For Widows' Fund. 2 0 0
 13l. 2s. 8d.

MIDDLESEX.

Brentford.

Boston Road Chapel
 Sunday School
 Missionary Boxes 3 8 1

NORFOLK.

Lynn.

A Servant 2 13 6
 For Madagascar 1 0 0
 For Widows' Fund. 0 10 0
 4l. 8s. 6d.

Yarmouth.

Mr. Garson Blake... 1 0 0
 Lovewell Blake 0 5 0
 Garson S. Blake 0 5 0
 3l. 10s.

NORTHAMPTONSHIRE.

Long Buckby.

Per Mr. J. Clarke.

Collection 5 6 2
 Widows' Fund 1 0 0
 Sunday School Girls 0 5 6
 Mrs. Polish's Box 0 6 0
 Collected by Miss M. Clarke 0 17 4
 Subscriptions.

Mr. Clarke 1 0 0
 Mr. Marriott 1 0 0
 Mrs. Baines 1 0 0
 Mrs. Russell 1 0 0
 Miss Clarke 1 0 0
 12l. 15s.

RUTLANDSHIRE.

Ketton.

Per Mr. F. Pinney.
 Contributions 2 10 6

SHROPSHIRE.

Hadnall.

Rev. D. James.
 Tea Meeting 3 12 9
 Collected by Juveniles 1 6 0
 Public Collection ... 2 6 0
 Mr. Heath 1 0 0
 Mrs. James 1 0 0
 Miss Leach 0 5 0

Missionary Boxes.

Miss Leach 0 2 7
 Miss M. L. James ... 0 4 7
 Master T. W. Davies 0 6 3
 9l. 10s. 1d.

Clive.

Rev. D. James.
 Public Collection ... 1 6 0

Missionary Boxes.

Mrs. Hassel 0 8 2
 Mrs. Parr 0 3 0
 1l. 17s. 2d.

Ludlow.

Rev. R. G. Soper.
 Annual Collection, 4 10 0
 Boxes 15 11 0
 Subscriptions 3 15 6
 Collection for Widows and Orphans 1 2 6
 Special for Madagascar Churches. 0 10 0
 Juvenile Collecting Cards for Madagascar Church ... 12 3 1
 Exs. 13s. 6d., 36l. 19s. 5d.

Shrewsbury.
 Castle Gate Chapel.
 Mr. Lewin, Treasurer.
 Amounts previously acknowledged 14 0 1
 Collected by Mrs. Lewin.
 Mr. George Davies, Sutton..... 0 10 0
 Mr. Peter Deakin 0 5 0
 Mrs. P. Deakin 0 5 0
 Mrs. Grant 0 4 4
 Mrs. Johnson, Belle Vue 0 10 0
 Mr. Lewin 0 10 0
 Mr. Maddox, Belle Vue 0 10 0
 Miss Pugh 0 4 8
 Samuel Smith, Esq. 1 0 0
 Mrs. Tanner 0 5 0
 Mr. Charles Woodward 0 10 0
 The Young Ladies at Miss Hinton's Establishment ... 0 7 6
 Missionary Association.
 Mrs. Lewin, Treasurer.
 Miss E. L. Andrew. 0 4 9
 Miss Bunney 0 10 10
 Miss E. Deakin 0 13 9
 Mrs. Easthope 0 5 6
 Mrs. Maddox 0 5 3
 Mrs. Peake 0 4 6
 Miss Vine 0 5 0
 Miss Wollaston 0 5 0
 Small Sums 0 4 2

Sabbath School.
 Young Women's Bible Class 1 1 0
 Girls' School 3 5 16
 Boys' School 3 1 3
 29l. 8s. 5d.

Bayston Hill 0 4 6
 Swan Hill Sunday School.
 For General Objects.
 Boys 4 17 1
 Girls 2 6 9

For Memorial Church.
 By Boys 3 1 5
 By Girls 7 11 9
 17l. 17s.
 Towards the erection of a Memorial Church in Madagascar, Mr. Lewin and a few friends. 2 0 0

Whitchurch.
 Rev. G. B. Scott.
 Dodington Chapel
 Collection 3 2 6
 Broughall ditto 0 7 4
 Mr. Wm. Bright (A) 1 0 0
 Mr. E. Jones (A) 0 10 0
 Boxes.
 Master Alfred Morris 0 6 8
 Mrs. Morris 0 3 3
 Ebenezer Scott 0 1 6

Collected by—
 Mrs. Bright 3 2 4
 Mrs. J. D. Jones 2 17 0
 Public Meeting 3 7 9
 For Widows' Fund. 1 10 0
 Sabbath School Children for Madagascar Churches 3 17 0
 W. Bright, for Memorial Churches in Madagascar 2 0 0
 Exs. 6s.; 21l. 18s.

SOMERSETSHIRE.
Taunton.
 Proprietary School, per Rev. W. H. Griffith, M.A., on account 10 0 0

STAFFORDSHIRE.
Burton-on-Trent.
 J. Nunneley, Esq. (A.) 2 2 0
 Ditto, for Memorial Churches 3 3 0
 5l. 5s.
 Mrs. Ablett's Children's Missionary Box 0 11 3

Gornal.
 Rev. S. M. Coombs.
 Contributions 4 17 10

Great Haywood.
 Per Rev. S. J. Hill.
 Missionary Box of Masters M. J. M. and S. C. Hill 0 6 0
 For Memorial Church 2 4 7
 2l. 10s. 7d.
Hanley.
 Per Master H. Gillman, for Isaia's Chapel 0 15 0

Stoke-upon-Trent.
 A Lady, for the Memorial Churches... 0 10 0

Uttoxeter.
 Rev. J. Cooke.
 Collected by Mrs. Vernon.
 Miss Baxter 0 10 0
 Thos. Bladon, Esq. 0 10 0
 Rev. John Cook 0 10 0
 Mr. W. Chatfield 0 10 0
 A Friend 0 10 0
 Mr. S. Garib 0 10 0
 Mrs. Gibson 1 1 0
 Mr. J. B. Jessop 0 10 0
 Miss Lassetter 0 10 0
 Mrs. Vernon 1 1 0
 Mr. Vernon 1 1 0
 Sums under 10s. 1 13 6

Collected by—
 Miss Cooke 0 14 0
 After Sermon 3 3 7
 Public Meeting 3 13 10
 Juvenile Society 4 0 3
 Young Ladies' Mrs. Brown's School ... 2 7 0
 Mr. George Bladon, profits of Bazaar, after sending a Box of useful articles to Jamaica ... 10 0 0
 Exs. 17s.; 32l. 3s. 2d.

SUFFOLK.
 Auxiliary Society, per W. Prentice, Esq. 170 13 10
Halesworth.
 Hadleigh, S. O. Kersey, Esq. (D) 5 0 0

Halesworth.
 Rev. D. T. Carnson.
 Contributions 14 4 10
 For Widows' Fund. 2 0 0
 For Memorial Churches 5 14 0
 21l. 18s. 10d.

Woodbridge.
 Quay Meeting Sabbath School.
 Per Mr. W. London.
 For the Native Children Robert May and Mary Dean Pite 6 0 0
 For Widow's Fund. 2 0 0
 8s.

SURREY.
Elyfeet.
 A. C. Collins, Esq. 1 1 0
 E. Hilder, Esq., Woking 0 10 0
 Miss M. Drevitt, Pyrford 0 5 0
 12l. 16s.

Esher.
 Mrs. Gray (A.) 1 1 0
 Mrs. Scott for Madagascar 2 0 0

Richmond.
 Per Miss Blyth.
 On Account 4 16 6
 For School at Mare 5 3 6
 For Widows' Fund 3 0 0
 13l.

Wandsworth.
 Per Mrs. Ashton on account 14 0 10

WARWICKSHIRE.
Leamington. H. Clark, Esq. (A.) 1 0 0

WILTSHIRE.
 Per Rev. T. Mann.
Brinkworth. Rev. W. Hoath 0 10 0
 Devises on account 23 7 2

Trowbridge.
 Tabernacle on account 20 0 0
 For the Ship 5 7 3
 For Widows' Fund 5 0 0
 For Memorial Churches additional 1 5 9
 31l. 13s.

Castle Combe.
 Rev. G. Bailey.
 Miss M. A. Taylor, Treas.
 Collections.
 Yatton Keynell 1 9 2
 North Wraxall 2 6 10
 Coleraine 0 14 6
 Ford 0 4 0

Missionary Boxes.
 Master Holborow 1 10 0
 Master A. Bailey 0 12 0
 Exs. 6s. 6d.; 6l. 10s.

Chippenham.
 Rev. E. S. Hart, M.A.
 Rev. E. S. Hart, M.A. 1 1 0
 Rev. B. Rees 1 1 0
 Mr. Wm. Stephens 1 10 0
 Mrs. Colten 1 1 0
 Mrs. Bracher 0 16 6
 Mr. Freeth 0 10 0
 Mr. Mills 0 10 0
 Ditto at Goatacre Chapel 3 1 6
 Collections 11 11 0
 Public Meeting 3 7 6

Boxes.
 Mrs. Mills 3 3 6
 Miss Rixson 1 5 0
 Mr. Mattingley 2 12 0
 Master C. Brotherhood 1 5 6
 Sunday School 1 17 9
 Miss Uncles 0 5 10
 Collected by Miss Sarah Jane Mills 1 2 4
 Collected for Memorial Churches 2 0 0
 Sacramental Collection for Widows' Fund 2 2 0
 Exs. 15s.; 39l. 2s. 5d.

Melkham.
 Rev. Leigh Mann.
 Collections 1 18 0
 Subscriptions 2 10 0
 Missionary Box 0 5 6
 Sunday School Missionary Box 0 9 6
 Exs. 3s.; 5l.

Salisbury.
 Per J. C. Wheeler, Esq.
 Previously acknowledged 47 13 4
 Mr. T. Read 1 0 0
 Mr. W. Read 1 0 0
 Collected by Ladies 1 9 6
 For Widows' Fund 6 4 0
 57l. 11s. 10d.

Mr. G. Reeves 0 10 6

Swindon.
 For the Memorial Churches additional 1 14 8

Westbury.
 Upper Meeting
 Rev. T. Gilbert.
 Public Collection ... 2 3 0
 Mrs. Gilbert's Bible Class 0 15 0
 Subscriptions.
 Mrs. Gilbert 0 10 0
 Mr. J. Brown 1 0 0
 Mrs. Reeves 10 0 0
 Miss M. and Master J. Brown 0 10 0

Missionary Boxes.
 Mrs. Gilbert 1 5 0
 Ann Elkins 0 10 0
 Mrs. Pearce 0 5 9
 Miss Moor 0 5 6
 Miss Brown 0 3 0
 Miss King 0 3 0
 Miss Cuzner 0 2 0
 Mercy Read 0 1 2

For the Memorial Churches in Madagascar.
 Collection after Lecture by Rev. T. Mann 1 18 0
 Collected by Mr. F. S. Sabbath School 2 0 0
 Exs. 1s. 5d. 12l.

WORCESTERSHIRE.
Cookley Parsonage, Kidderminster.
 For the Memorial Churches, by Rev. G. Alford 0 12 0

YORKSHIRE.
Bradford.
 Anonymous 10 0 0
 District Auxiliary, per J. Rawson, Esq., on account 47 7 0
 Greenfield Chapel, for Widows' Fund 1 13 0

Keighley.
 For Memorial Churches.
 By Miss Riley and other Friends 14 9 9
 In the School 1 10 3
 65l.

Luddenden Foot.
 Rev. A. Hall.
 Annual Collections. 5 18 0
 Mrs. Samuel Milne. 1 1 0
 W. Whitworth, Esq. 2 2 0
 Miss Whitworth 1 1 0

Boxes.

Henry Whitaker ...	0 1 6
Betsy Greenwood...	0 7 3
Mary Eliz. Wells ...	0 4 4
Girls' Home	0 0 5
Boys' Home	0 6 3
John Burbury	0 1 9
Miss Turner	0 16 0
Interest on Money in Penny Bank ...	0 7 1

For Special Objects.

Miss Whitworth, for the Support of Two Youths at Trancore	10 0 0
A Friend, per ditto, for Two Youths ...	10 0 0
Miss Mary Whit- worth, for One do. Children of the Sun- day School, for Two Youths	10 0 0

Exs. 7s. 6d.; 47l. 18s. 10d.

For Widows' Fund.

Booth	1 11 10
Brigthouse	3 17 5

Halifax.

Sion Chapel	5 10 0
Harrison Road Ch- apel	3 0 0
Square Road Church 67, 3s. 1d.	5 5 0

Collected for the Chinese
Medical Mission, by Miss
Bradley.

Mrs. Appleyard	0 5 0
Mr. Bowman	1 0 0
Miss Bracken	0 2 6
Miss Bradley	0 5 0
Miss Birtwhistle	0 2 6
Miss Baldrev	0 1 0
Messrs. J. Crossley and Sons	5 5 0
Mrs. John Crossley	0 10 0
Mr. Cooke	0 2 6
Miss Crossley, Hor- ton Street	0 2 0
Mrs. Denton	0 5 0
Mrs. Farrar	0 1 0
Mr. J. J. Haigh	0 10 0
Mr. John Haigh	0 10 0
Mrs. Holdsworth	0 2 6
Mrs. Hayreaves	0 5 6
Mr. Philbrick	0 5 0
Mrs. Riley	0 2 6
Miss Smith	0 5 0
Miss H. Stanfield	0 2 6
Miss Thomson	0 2 0
Miss Whitworth	0 10 0
Mr. Whitworth	0 10 0
Mr. Whitehead	0 2 0
Mr. Whitley	2 0 0
Mr. N. Whitley	1 0 0
Mrs. John Walker	0 3 0
Mrs. T.C. Whitehead 14, 14s. 6d.	0 3 0

Leeds.

Mrs. Arthington, for Madagascar	20 0 0
R. W. Hamill, Eq. for Native Teacher	15 0 0

WALES.

Llanelly.

English Chapel, Park Street.	
Rev. J. James.	
Sunday School.	
Annie Corrigall	0 3 9
Mary Janc Holmes	0 15 2
Margareta Powell	0 6 9
Ellen Proudlow	0 2 2
Elizabeth S. Howell	0 7 8
Miss Miller	0 8 9
Annie James	1 4 0
Elizabeth A. George	0 5 2
Elizabeth Jones	0 1 10
John Morris	0 4 0
Eli ezer Griffith	0 2 3

John Thomas	0 2 6
John L. Williams	0 4 0
John Harries	0 10 0
John B. Howell	0 8 3
Alfred Daniel	0 4 6
A Friend	0 5 0
Smaller Sums	0 2 3
Public Meeting	6 4 1
For Widows' Fund	2 0 0
Exs. 12s.; 13l. 11s.	

SCOTLAND.

Edinburgh Auxiliary Society.

J. S. Mack, Esq., Treasurer.	
Anonymous, per Rev. Dr. Guthrie	1 0 0
J. Anderson, Esq.	2 0 0
Dr. Huie	1 0 0

Dalkeith.

Collection, per Deputa- tion in Free Church	8 11 0
Sermon in West Parish Church, per Rev. R. Bal- garnie, for Madag- ascar	6 10 0
Mr. John Todd	1 1 0

Back Street United
Presbyterian Church.

Contributions	1 0 0
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Congregational Church.

Rev. Dr. Govan	0 10 0
Mr. G. Gray	2 0 0
Mr. J. Gray	1 0 0
Mr. G. Gray, jun.	0 10 0
Mr. R. Somerville	0 10 0
Mr. T. Taylor	0 10 0
Mrs. White	0 10 0
Mr. A. Taylor	0 8 8
Mr. R. Taylor	0 8 8
Mr. W. Stewart	0 8 0
Mr. Aikenhead	0 5 0
Mr. R. T. Taylor	0 4 0
Mr. A. Somerville	0 5 0
Mrs. Todd	0 6 0

Sunday School Mis-
sionary Box, for
Memorial Chapel,
Madagascar

26l. 2s. 10d.	1 5 6
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Leith.

Messrs. T. and A. Callander, for Madagascar	5 0 0
Rev. W. Swan, for Widows' and Or- phans' Fund	1 0 0

Junction Street Local
Sabbath School.

Per Mr. Mack.	
Female Bible Class	2 7 0
General School	4 9 8
Collection at Annual Meeting	0 12 0

Boxes.

Miss Dolg's Girls' class	0 13 9
Maria M. Mack	0 11 5
Janet Webster	0 6 8
Barbara Chalmers	0 4 4
Elizabeth Fair	0 4 4
Elizabeth Dougal	0 3 2
Ellen Imrie	0 3 0
Isabella Turnbull	0 2 7
Georgina Mason	0 2 8
Margaret Dadds	0 2 2
Mary Black	0 2 0
Margaret Crosbie	0 1 11
Catherine Bennett	0 1 10
Christina Lyon	0 1 8
Christina Cunning- hame	0 1 7
Barbara Utterson	0 1 7
Jane Owens	0 1 3
Margaret Hastie	0 1 0
Mr. Low's boys' class	0 11 4
John Dobson	0 7 2
Miss Chisholm's boys' class	0 5 6
Mr. Sommerville's boys' class	0 4 11

William Young	0 3 6
William Ross	0 3 1
	12 10 10

Appropriated thus—
For Rev. W. Muir-
head, Shanghai,
to assist in spread-
ing the Gospel in
China

3 0 0

For the Native Girl,
Maria Magzie
Mack, in Rev. Mr.
Jones's School,
Colmbator

3 0 0

For the Native Boy,
George Dobson, in
Rev. Mr. Brad-
bury's School,
Berhampore

3 0 0

For the Native Girl,
Elizabeth Dal-
glish, in Rev. Mr.
Lowe's School,
Neyoor

3 0 0

For the Rarotonga
Institution, for
Education of Na-
tive Preachers for
South Sea Islands

0 10 10
12 10 10

Portobello.

Wellington Street Chapel.

Rev. W. Lowe.	
Public Meeting	3 1 7
Missionary Box	0 5 1
Communion Collec- tion for Widows' and Orphans	1 1 6

Collected by Mrs. Henderson

James H. Balgarnie, Esq.	2 2 0
Rev. T. Murdoch	1 0 0
Mrs. Henderson	0 10 0
Miss Heat	0 2 6
Mr. Wood	0 2 0
Mrs. Brydon	0 5 0
Wm. Newlands, Esq.	0 5 0
Captain Christie	0 5 0
Mrs. Ferrier	0 5 0
Mrs. Wilkins	0 1 0
Miss Crichton	0 2 6
Miss Reid	0 2 6
Mrs. Milner	0 2 6
Miss Scott	0 2 0
Exs. 7s. 6d.; 9l. 6s. 8d.	

Glasgow.

Scottish Missionary
Society, per J.
Marshall, Esq.

100 0 0

Elgin Place Church for
Bellary Schools.

Mrs. Nairn	0 10 0
D. S. Macnair	0 10 0
Mrs. McMurray	0 10 0
James Beth	0 2 6
Mrs. John Watson and Family	0 10 0
Mrs. W. B. Rankin	0 5 0
John Burnet	0 5 0
Mrs. Thos. Neilson	0 6 0
Duncan McDonald	0 10 6
Andrew Robertson	0 5 0
George Smith, jun.	1 0 0
4l. 14s.	
A. Wilson, Esq., for Madagascar	20 0 0

Sawmillfield Street
Sabbath School ...

0 15 4

Greenock.

George Square Congrega-
tional Chapel.

For Widows' Fund	2 0 0
Sabbath School and Missionary Boxes, for a Native Girl in the late Mrs. Mullens' School, Calcutta	3 0 0

For the Memorial
Church, see "In-
venie Magazine"

7 4 6
12l. 4s. 6d.

Kirkwall.

Rev. R. Paterson.

A Friend	5 0 0
A Friend, for the Memorial Churches	1 0 0
6l.	

Saint Andrews.

Per Mr. W. Smith.

Collection	4 0 3
St. Andrews Aux- iliary Missionary Society	2 0 0
Mrs. D. Stevenson	1 0 0
Mrs. Gibson of Du- loch	5 0 0
Stuart Grace, Esq.	1 0 0
Mrs. Professor Swan do. for Bhowani- pore Scholarship, per Dr. Mullens	10 0 0
A. Aikman, Esq.	1 0 0
Miss M. Adamson	0 10 0
A Tea Dealer, for China	1 0 0
James Buist, Esq., Kirktonbarns	1 0 0
Mr. W. & Mrs. Smith Mr. W. Smith, for Chapels in Madag- ascar	5 0 0
Congregational Sab- bath School	0 13 0
Do. by Cards for Madagascar Cha- pels	2 10 0
Exs. 17s. 6d.; 88l. 10s. 6d.	

Stonehaven.

Juvenile Society, per
Mr. R. Duthie

1 0 0

GENEVA.

Ladies of the National
Church, per
Professor Munier,
for Evangelical
Missions in Bengal

70 11 9

HOBART TOWN.

Tasmanian Missionary
Society, 1852.

William Rout, Esq., Treas.

Rev. Wm. Day, Secretary.

Twenty-fifth Anniversary.

Collected after Ser-
mons at Brisbane
Street Chapel

9 12 0	
Davy Street ditto	23 8 0
Public Meeting, Davy Street ditto	15 13 3
New Town Chapel	1 16 0
Proceeds of Bazaar, held by Young La- dies in the School Room of Brisbane Street Chapel towards Me- morial Churches in Madagascar	20 0 0

Collected by
Teachers and Child-
ren of Davy Street
Sabbath School for
support of Native
Teachers

13 6 10	
Henry Hopkins, Esq., for Native Teachers	10 0 0
A Friend, by the Rev. Wm. Day	1 0 0
Small Contributions	1 13 7
95 14 8	

Less Expenses and
premium on draft

3 16 0
92 18 8

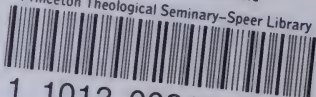
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